John’s Epistles

“The Hebrew viewpoint of John 1, 2, and 3”

By: “Light of The Truth”

Note

***All Scripture****, both the Tanak (OT) and the Messianic Writings (NT), regardless of the language in which we receive them were written by men with a Hebrew mindset and from a Hebrew culture. The Father, in His Infinite Wisdom, established the Foundations of Our Faith in the Hebrew language, culture and mindset.*

*It is our duty to keep this understanding firmly in our minds as we read and interpret the Father's Word so as to accurately determine His intent. It is imperative that we conform our way of thinking so that it conforms to the mindset of the Hebrew Scripture.*

*Furthermore, the Messianic Writings (NT) are founded upon the writings of the Tanak. As we read and interpret the writings of the Messiah and His disciples we first must do so from a Hebraic mindset and secondly, we must understand that much of what they say is given from the* ***presumption*** *that their readers understand that the Tanak is the foundation of what they're saying.*

*In other words, the Messianic writers* ***assume*** *that everyone in the faith who reads the Scripture already has some basic knowledge of the Tanak and an understanding of their responsibility to obey the Torah (Law) as it was given by YHWH to Moses at Mount Sinai. To these writers it is a foregone conclusion that obedience to the Torah is the only Way to live righteously and set apart before a Righteous and Set-Apart Elohim (God).*

July 2, 2017

Today we are going to discuss the letters of John from a Hebrew mindset which shall, I’m sure, be eye-opening to the average Christian reader. John, or more properly Yoḥanan, is the primary Law (Torah) teacher of the New Testament or Messianic Writings.

No other writer of the Messianic Scripture, including Paul (Shaul), is more ardent that we keep the Commandments/Word then brother John. In his Good News (gospel) John is very consistent in his use of Messiah’s teachings concerning our need to obey.

As we go through his letters who will see that John continued stressing the need for obedience and the consequences of not doing so. 1 John is of course the largest of the three letters and the one we will give the most diligence to, while the other two are simple letters and I will just comment on them briefly as the need arises.

Let us begin!

**1Jn 1:1**  What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon, and our hands have handled, concerning the Word of life:

**1Jn 1:2**  And the life was manifested, and we have seen, and bear witness, and announce to you that everlasting life which was with the Father and was manifested to us.

**1Jn 1:3**  We announce to you what we have seen and heard, so that you too might have fellowship with us. And truly our fellowship is with the Father and with His Son יהושע Messiah.

**1Jn 1:4**  And we write this to you in order that your joy might be complete.

In his introduction, John is declaring himself in eyewitness to the life and teachings of Yahushua Messiah. He declares unequivocally that The Word of Life, which had been with the Father, had now been manifested or revealed to him as well to the other eyewitnesses as a man, that man being Yahushua Messiah, the son of the living Elohim (God).

This, in case you didn’t notice, is virtually exactly the same thing John said in his Good News.

**Joh 1:1**  In the beginning was the **Word**, and the Word was with Elohim, and the Word was Elohim.

**Joh 1:2**  He was in the beginning with Elohim.

**Joh 1:3**  All came to be through Him, and without Him not even one came to be that came to be.

**Joh 1:4**  **In Him was life**, and the life was the light of men.

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**Joh 1:14**  And **the Word became flesh** and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.

As you can see John is simply restating in his letter what he had already declared in his Good News writings.

In this introduction of 1 John, he also declares that this Word of Life is everlasting life and that through it, or Him, we might have fellowship together as well as with both Him and the Father, that our joy might be complete.

So, for us to have our joy completed, we must be in fellowship with both the Father and the Son and one another. This is a constant theme in the writings of John as we will see. John will express in various ways the importance of being “one” (Hebrew: “echad”, one in absolute and complete unity), as Messiah said in John 17.

**Joh 17:17**  “Set them apart in Your truth – **Your Word is truth**.

**Joh 17:18**  “As You sent Me into the world, I also sent them into the world.

**Joh 17:19**  “And for them I set Myself apart, so that they too might be set apart in

truth.

**Joh 17:20**  “And I do not pray for these alone, but also for those believing in Me through their word,

**Joh 17:2**1  so that they **all might be** **one**, as You, Father, are in Me, and I in You, so that they too **might be one in Us**, so that the world might believe that You have sent Me.

**Joh 17:22**  “And the esteem which You gave Me I have given them, so that they **might be one as We are one,**

**Joh 17:23**  “I in them, and You in Me, so that they might **be perfected into one**, so that the world knows that You have sent Me, and have loved them as You have loved Me.

This “oneness” that we should be living in as part of our faith, is meant to unite the entire body of believers into one mind and one heart, in a way that is consistent with everything the Father has said and done in and through His Son for us.

This concept in itself negates any possible separation between what the Spirit of YHWH revealed to and commanded of His people in the Tanak (Old Testament) and what that same Spirit revealed to and commanded of His people in the Messianic Writings (New Testament). All things must be consistent and in agreement or it is not of the Father, nor the Son.

It is part of John’s intent that we understand that the Word that had been given to us through Moses at Mount Sinai is the same Word that became flesh and dwelt among us. It is the intent of all the Messianic writers that we understand that there is no separation between what was written before and what was being written at the time. It is just ONE message!

**1Jn 1:5**  And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.

**1Jn 1:6**  If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth.

Here John is expressing the truth that YHWH is light, and there is NO darkness in Him. For us to fully grasp the scope of what distinguishes light from darkness we need to allow the Scripture to define what light is and accept that everything not of that light is darkness.

**Ps 27:1**  **יהוה is my light** and my deliverance; Whom should I fear? יהוה is the refuge of my life; Whom should I dread?

**Ps 119:105**  Your word is a lamp to my feet And a light to my path.

**Pro 6:23**  For the command is a lamp, And **the Torah (Law) a light**, And reproofs of discipline a way of life,

**Isa 51:4**  “Listen to Me, My people, and give ear to Me, O My nation, for the Torah (Law) goes forth from Me, and My right-ruling (judgment) I set as a light to peoples.

**Joh 8:12**  Therefore יהושע spoke to them again, saying, “**I am the light of the world**. He who follows Me shall by no means walk in darkness, but possess the light of life.”

So, we see here that YHWH is light, His Son Yahushua is light, His Word is light, His Torah (Law) and His judgments are light. So everything YHWH has done and everything He has said is light. He further tells us that whatever He has spoken cannot be added to nor taken away from.

**Ecc 3:14**  I know that **whatever Elohim does is forever**. There is **no adding to it, and there is no taking from it.** Elohim does it, that men should fear before Him. (Deut 4:12; 12:32; Pro 30:6; Rev 22:18-19)

Since all the aforementioned is directly from the Word, we must accept it as true and unchanging. Thus, when the Scripture refers to both the Messiah and the Torah (Law) as truth then we must accept this as an irrefutable fact. Its part of the “oneness” we spoke about earlier. It is not possible to separate the Father from the Son, or the Son from the Word/Torah.

YHWH is light, and all that He is spoken or commanded is also light and cannot be added to nor taken away from, forever. This being true, His Son Yahushua would have been required to walk in that same light. We must understand that there is a distinction between being in the light, which comes from believing in Yahushua Messiah and walking in the light, which comes from obedience to the Torah.

There is spiritual light which comes by faith and physical light which comes by obedience, one is what we have the other is what we do, and they complement one another. To have one without the other is not light but darkness and leads to death. Brother James phrased it in this manner:

**Jas 2:26**  For as the body without the spirit is dead, so also the **belief is dead without the works**.

Consider the prophet Isaiah (YeshaYahu) when speaking of false priests and prophets.

**Isa 8:20**  **To the Torah and to the witness**! If they do not speak according to this Word, it is because they have **no daybreak (light)**.

Considering all that’s been said, only those things associated with YHWH and His Son are light and this includes all that He has said and done. So to say that you have the Son, who is our witness, but not walk in obedience to the Torah, is to have no light in us and no fellowship with Him, for we are liars, not doing the truth.

Moving on, let’s see what else John has to say.

**1Jn 1:7**  But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.

**1Jn 1:8**  If we say that we have no sin, we are misleading ourselves, and the truth is not in us.

**1Jn 1:9**  If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

**1Jn 1:10**  If we say that we have not sinned, we make Him a liar, and His Word is not in us.

**But!** I am always interested when I find this word in Scripture, this word and the word **if, because people usually don’t pay attention to these words.**

**“But if** we **walk in the light** as He is in the light”, then we have access to fellowship and cleansing. Most people think that since they confessed that Yahushua is their Master that they automatically have fellowship and that he will automatically cleanse them when they confess. This cannot be the any further from the truth.

To have fellowship and receive cleansing there is a requirement of obedience! If we walk in the light, then we have fellowship and can receive cleansing. I don’t know why this is so hard.

Most Christians today say to themselves I am not a sinner because I’ve been saved by grace. A sinner is one who commits sin, and if we say that we don’t have sin we are liars, and the truth is not in us according to John. Before we go any further let’s define what sin is so that we are all on the same page. According to John, in this very book, sin is lawlessness.

**1Jn 3:4**  Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law**.

I quoted this from the King James Version for two reasons. First, it is the version most people still rely on as the “authorized” version. Secondly, I chose the King James here because it actually gives the best and easiest to understand definition of sin.

Sin is the **transgression of the law.** That’s pretty easy to understand isn’t it?

To transgress is to violate or to break. In this case it is a violation of the law. The word law in our English Bibles is a reference to the Hebrew word Torah. Law is a horrible translation of the Hebrew word Torah, which actually means instructions.

Torah comes from the root verb, yarah, which means to flow out. When used in the context of speech it means, to teach. Torah is the noun version of the word yarah and refers to what has flowed out, or teachings/instructions.

In Greek the word translated as law is nomos, which is the correct Greek translation of the Hebrew word Torah. Nomos comes from an unused root word, nemo, which means to parcel out. Both Torah and nomos carry the meaning of giving out and in this context of speech they both mean instructions.

Since both the word nomos and the word law are translations of the Hebrew word Torah then this passage in 1 John should state that sin is a violation of the Torah. The word Torah generally refers to the first five books of Moses, however, since its root word means to flow out, Torah is better understood to mean everything that has proceeded or flowed out of the mouth of YHWH.

This being true then, to violate anything that YHWH has spoken to us in His word, whether we consider it a commandment or not, is to sin against Him.

John said, that if we say we have not sinned the truth is not in us. Remember, that according to Psalms 119:142, His righteousness is righteousness forever, and His Torah is Truth. So, if we are not obeying the Torah then His Truth is not in us.

**But if** we are walking in the light (Torah) and we stumble, He will cleanse us from all unrighteousness through our confession. There is a clear and utter distinction in the Scripture between sinning as a way of life and committing a sin without willful intent. One is a mistake and the others open rebellion. And this is the difference John is making here and in the following verses.

In the last verse of this section it’s interesting to see that John said that if we say we have not sinned, that we make Him a liar and His Word is not in us, because this is a restatement of both versus 6 and 8 from slightly different perspectives.

In verse 6 we are told that if we say we have fellowship with Him but **walk in darkness**, **we lie** and are **not doing the truth.**

In verse 8 we are told that if we say we have no sin, we are **misleading ourselves** and **the truth is not in us.**

And in verse 10 we are told that if we say we have not sinned, we make **Him a liar, and His word is not in us.**

In verse 6 the argument is quite simple, since He declares Himself true and that His Word/Torah is true forever (Psalms 119:89), if we declare to be in fellowship with Him because of faith but are not walking in obedience to His Torah, we prove ourselves a liar because we are not **doing** the truth we claim.

In verse 8 the argument is a little more interesting, for in our denial of having sin we are actually lying to ourselves and proving that His truth is not in us because His word says, “there is none righteous no not one” (Psalms 14:1-3; Romans 3:10). If the truth of His Word is within us then we cannot deny our sin.

In verse 10 the argument comes full circle, for to deny the fact of our guilt in the face of His Word makes Him a liar and proves that His word is not in us, for we lack belief.

We see then how our declaration of belief must be connected to a life lived in obedience to the principles of the One in whom we have believed. To make a declaration of belief without the physical expression of that declaration through obedience is a denial of the truth and thus a dead faith.

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**Chapter 2**

**1Jn 2:1**  My little children, I write this to you, **so that you do not sin**. And if anyone sins, we have an Intercessor with the Father, יהושע Messiah, a righteous One.

**1Jn 2:2**  And He Himself is an atoning offering for our sins, and not for ours only but also for all the world.

We see here in the 1st verse of chapter 2 that John instructs the believers not to sin. Since we’ve already seen that sin is a transgression of the law then John is in fact telling the believers not to violate the law. So here’s a clear example of John telling us that we are to obey the law or Torah.

Modern teachers don’t understand this principle because they are viewing the Messianic Writings from a Greek/Roman/American mindset that is 2000 years separated from the Hebrew minded writers of the 1st century.

If modern teachers were founded in the Tanak (O.T.), as Paul and Peter and the rest of the messianic writers were, there would not be this confusion of understanding. Anytime a Messianic writer mentions the commandments he’s not referring to 2 Commandments or 10 Commandments but the entire Torah. And to violate even one of these commandments is to be guilty of all the commandments (James 2:10-11).

After he commanded the believers to not disobey the law, John goes on to say but if we do disobey the law we have an advocate to intercede on our behalf. Here we see John discussing the two things we mentioned before, the difference between willfully disobeying the law and stumbling in the law without willful disobedient intent.

It’s really this simple, if we strive daily with all of our heart to obey all of the Torah but along the way somewhere we stumble and commit a sin by violating the Torah, we can confess that sin with the intent to walk in obedience and receive cleansing.

However, if we willfully walk in disobedience to the Torah then there is no other sacrifice for sin that we can depend on because we have trampled the blood of Messiah underfoot. Consider Hebrews 10:26-31

**Heb 10:26**  For if **we sin purposely** after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins,

**Heb 10:27**  but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents.

**Heb 10:28**  Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses.

**Heb 10:29**  How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?

**Heb 10:30**  For we know Him who has said, “Vengeance is Mine, I shall repay, says יהוה.”And again, “יהוה shall judge His people.”

**Heb 10:31**  It is fearsome to fall into the hands of the living Elohim.

Now I’ve heard this past of Scripture interpreted in some of the most ridiculous ways imaginable. Most ridiculous interpretation is that this is talking about someone who hears about the good news of Messiah but refuses to accept it. Anyone that understands this passage to mean that obviously doesn’t understand context.

If we were to go back to verse 19 of the same chapter it begins, “so brothers”. So the passage begins with the writer of Hebrews, presumably Paul, addressing the brethren, those who have already confessed the name of Yahushua Messiah and been justified from death, “saved” as it were.

So when he gets to verse 26 he says, “for if **we** sin purposely”. Who is we, if he’s talking to the brethren? Obviously he’s referring to himself and the other believers to me speaking.

What does it mean to send purposely or willfully? This question is answered by the next phrase, “**after** we have come to the **knowledge of truth”**. So once we have come to the truth of Messiah if we intentionally or purposely, willfully do not obey the law then we have trampled the blood of Messiah underfoot and count the blood of the of the covenant by which we **were** (past tense)set apart as common (typically, the phrase in Scripture refers to what is unclean). He goes on to say that this is an “**insult** to the Spirit of grace” by which we were saved.

To top the discussion off John quotes from Deuteronomy 32:35 and 36, saying that it is YHWH who takes vengeance and that He shall judge **His people!** Clearly John is not referring to unbelievers that have refused Messiah, but is in fact referring to believers who have accepted Messiah by faith but have refuse to obey the Torah.

It is these rebellious believers who YHWH shall judge to a worse punishment than that of an unbeliever. It is these rebellious believers that have nothing to look forward to but a fearful expectation of a fiery judgment. (See also: John 15:1-7; Hebrews 6:4-8; 2 Peter 2:18-22)

Going back to 1 John 2:2, John explains how you Yahushua Messiah was the atoning offering that pay for our past sin. Consider Romans 3: 24-25

**Rom 3:24**  being declared right, without paying, by His favour through the redemption which is in Messiah יהושע,

**Rom 3:25**  whom Elohim set forth **as an atonement**, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had **passed over the sins that had taken place before,**

John tells us in verse 2 that Messiah died for the sin of the whole world but we know the whole world will not confess and be saved. That is their choice, but the redemption for their sin has already been paid so redemption is available to them if they so choose it.

Because of this believers have access to continual cleansing from sin. At their confession of Messiah all past sin was washed away but now they have to choose who they will obey. This is where Paul comes in because he clearly laid out process in his letter to the Romans in chapters 6-8. Consider Romans 6:15-16

**Rom 6:15**  What then? Shall we sin because we are not under Torah but under favour? Let it not be!

**Rom 6:16**  Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness?

Before we go any farther we have to understand what being “under Torah” actually means. To most modern teachers not being under the Torah means that we no longer have to obey the Torah, which is quite simply ridiculous and is contradictory to everything the Scripture says in its totality.

To be under the Torah means to be condemned by it. We do not come under the authority of Torah until we violate the Torah.

For example: There is a law in the statute books of whatever state you live in that says you shall not murder. This law has no binding authority over you unless you violated it. Once you’ve committed murder this law now condemns you of murder and you have to pay the consequences.

The same principle holds true for the Torah of YHWH. As long as we remain within the boundaries of Torah we are free to live anyway we choose, within the boundaries of Torah! This is why Brother James (Ya’aqob) calls it the Torah freedom (James 2:12).

However, since Romans 3:23 states that “we have all sinned and fallen short of the glory of Elohim”, we are all under the condemnation of Torah because of our disobedience. By confessing Yahushua Messiah as our Savior we are cleansed of the past sin and the penalty associated to it by grace through faith.

So when Paul says in Romans 6:15, “shall we sin (disobey the Torah) because we are not under the Torah but under favor”, he’s really asking us whether we should disobey the Torah since it no longer condemns us. And his answer is an adamant, **Absolutely Not**! Why?

Because we are servants **to whom we obey**! If we obey sin, which is to live in open disobedience, it leads to death. We know he’s talking to believers here because the whole book is to believers. More specifically, he says, “don’t **you** know that to whom **you** present **yourself** as servants for obedience, **you** are servants to the one whom **you** obey.”

So, if we as believers choose to walk in disobedience it still leads to death. However if we choose to obey, it leads to righteousness according to Paul. Don’t you know that Deuteronomy 6:24-25 says that if we guard to do all the commandments that were given to us by YHWH through Mosheh it is our righteousness. It is how we live righteous and set apart (holy) unto him.

After all doesn’t Paul himself say that the Torah is holy, just, and good (Romans 7:12) and that it is spiritual (Romans 7:14). So if we want to walk as a spiritual man in holiness, righteousness and goodness, we should be walking in obedience to the Torah.

John is about to tell us the same thing.

**1Jn 2:3**  And by this we know that we know Him, if we guard His commands.

**1Jn 2:4**  The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.

**1Jn 2:5**  But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

**1Jn 2:6**  The one who says he stays in Him ought himself also to walk, even as He walked.

Now I know that most of your Christian teachers have told you that “His commands” is a reference to the Ten Commandments or maybe the two commandments, but I assure you there is only one command that YHWH ever gave men to obey. Consider Exodus 19:5-6

**Exo 19:5**  ‘And now, **if you diligently obey My voice, and shall guard My covenant**, then you shall be My treasured possession above all the peoples – for all the earth is Mine –

**Exo 19:6**  ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’ěl.”

I know, I know, your Christian teachers have taught you that the Old Testament applies to Israel not to the “Gentile-New Testament Church”. But once again I am sorry that unfortunately your teachers don’t want to talk about. Consider 1 Peter 2:1-12

**1Pe 2:1**  Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words,

**1Pe 2:2**  as newborn babes, desire the **unadulterated milk of the Word**, in order that you grow by it,

**1Pe 2:3**  if indeed you have tasted that the Master is good.

**1Pe 2:4**  Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious –

**1Pe 2:5**  you also, as living stones, are being built up, a spiritual house, **a set-apart priesthood**, to offer up **spiritual slaughter offerings acceptable to Elohim** through יהושע Messiah.

**1Pe 2:6**  Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.”

**1Pe 2:7**  This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,”

**1Pe 2:8**  and “A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word, to which they also were appointed.

**1Pe 2:9**  But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of **darkness into His marvellous light,**

**1Pe 2:10**  who once werenot a people,but now the people of Elohim;who hadnot obtained compassion,but nowobtained compassion.

**1Pe 2:11** Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being,

**1Pe 2:12** having **your behaviour among the nations good** so that when they speak against you as evil-doers, let them**, by observing your good works**, esteem Elohim in a day of visitation**.**

Here we see that Peter (Kepha) refers to believers now as this chosen race and Royal priesthood, a set apart nation but says that to those who are **disobedient** Messiah has become a stone of stumbling and a rock that makes for falling.

He goes on in verse 8 to say that these people stumbled because they were disobedient to the word which they were also appointed to, suggesting that we are appointed to obedience to it. Most of you would agree that we are to be obedient to the word however you don’t know exactly what that means.

John says we’ve been out of the darkness, which we’ve shown is everything contrary to the Word/Torah, and into His marvelous light, which is consistent with His Torah. For it is our **behavior** before the nations that reveals our good work in Him. Consider 2 Timothy 3:16-17

**2Ti 3:16**  All Scripture is breathed out by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,

**2Ti 3:17**  that the man of Elohim might be fitted, equipped for **every good work**.

**“ALL SCRIPTURE** is breathed by Elohim” which would include the Torah for it is what teaches us righteousness (Deuteronomy 6:24-25). It equips us to do every good work the Father has set before us.

In 1 Peter, we are told that as a set apart priesthood we are to offer up “spiritual sacrifices” that are acceptable to Elohim. If you ask the modern teacher what spiritual sacrifices are, they will generally say praise and thanksgiving, however the spiritual sacrifices that Peter is referring to the same one Paul referred to in Romans 12.

**Rom 12:1**  I call upon you, therefore, brothers, through the compassion of Elohim, **to present your bodies a living offering** – set-apart, well-pleasing to Elohim – your reasonable worship.

**Rom 12:2**  And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

The desire of YHWH for all His people is first and foremost obedience to His Word/Torah; for it is in obedience to His Torah that we get wisdom and understanding (Deuteronomy 4:5-6), and blessings (Deuteronomy 28:1-13), and life (Deuteronomy 30:15-20) and righteousness (Deuteronomy 6:24-25).

When Paul tells us to offer our body’s as a living sacrifice, holy and acceptable, he is telling us to die to self daily by willfully and intentionally obeying the Torah of YHWH despite our own fleshly desires and what the world around us is doing.

This is what Paul means in Romans 8 or he talks about walking in the flesh compared walking in the spirit. The spirit in this passage is not YHWH’s Spirit but our spirit, our inner man, because it is our inner man that has been renewed by faith in Yahushua not our outer man.

In 2 Corinthians 4:16, Paul tells us that though the outer man is perishing the inner man is renewed day by day. Paul clearly teaches a distinction between the outer man which is still condemned for sin (Romans 8:3) and the inner man, the spiritual man who delights in the Law/Torah of YHWH (Romans 7:22) and who through a determined mind obeys the Torah of YHWH (Romans 7:25).

He goes on to say in Romans 8 that the mind of the spiritual man is life and peace, because the spiritual man and walks in obedience to the Torah, thus gaining long life and peace (Proverbs 3:1-2). He goes on to say that the fleshly mind is hostile towards YHWH and does not **subject** itself the Law/Torah of YHWH (Romans 8:7). Consider what Paul says next in Romans 8:12-13

**Rom 8:12**  So then, **brothers**, we are not debtors to the flesh, to live according to the flesh.

**Rom 8:13**  For **if you live according to the flesh, you are going to die**; but if by the Spirit you put to death the deeds of the body, you shall live.

Do you see it? Paul tells the brothers, fellow believers, that if they live according to the flesh by not subjecting themselves to the Law/Torah of YHWH they are going to die!

This is the exact same point that John is making in 1 John 2:3-6. John tells us that if we say we know Him we should be obeying His Commandments/Torah and if we’re not obey His Commandments/Torah then we are liars and the truth is not in us. Remember chapter 1 verses 6, 8 and 10?

John goes on to say that if we guard His **Word,** that truly His love is perfected in us. Can you see what’s being said here? John associates His Commandments with His Word showing that these are synonymous terms meaning all of what has been spoken by the Father. Just like Torah and Commandment and Word and Statute and Teaching are all synonymous words for the same thing, obeying his voice.

Messiah clearly quoted from Deuteronomy 8:3 in the face of Ha-Satan’s temptation when he said in Matthew 4:4, “man does not live by bread alone but **by every word that proceeds from the mouth of Elohim**”.

Every word, not some words, not two words and not ten words but every word! If you notice the Messiah said every word that proceeds out of the mouth of Elohim. Remember what I said the meaning of the root word for Torah is? The root word for Torah is yarah and means, to “flow out” or proceed out. The word Torah means everything YHWH has spoken.

Yes, this includes Sabbath keeping and the dietary laws and the biblical feast days and all the other things Christians think are Jewish, heck the Jews don’t even obey the Torah, that’s why they have been through so much hell the last four millennia.

John closes out this section and verse 6 by saying that if we say we stay in Him then we ourselves “should walk, even as He walked”. Consider that a moment, how did Messiah walk out his life? Did He live His life in disobedience to the Torah or incomplete obedience to the Torah?

If you say that He did not live His life in complete obedience to the Torah then you are saying that He did not qualify to be the Savior of all mankind and is thus a false Messiah.

If you say instead, that He lived His entire life in complete obedience to the Torah, thus making Himself the acceptable Lamb of Elohim to be sacrifice for the sins of man, then according to John you should be living your life and complete obedience to the Torah just like Him.

I know you’ve been told your whole life that obeying the Torah is impossible. That is absolute dung! Messiah became a man, tempted in every way we are but without sin. That’s what descriptive says about Him. If He became a man and lived out the Torah perfectly all of His life even though He was tempted in the same way we are, then we can do it to if we choose to.

The Apostle Paul stated in Philippians 3:6 that according to the righteousness that comes from the law he was blameless. If Apostle Paul can claim this and it be true, then you can do it also if we choose to.

Obeying the law is not hard, wanting to obey it is the difficult part. It’s our wicked fleshly heart and mind that desires to do the things contrary to YHWH’s Torah. As Paul said again in Romans 8:7, it’s the mind of the flesh that is the enemy of YHWH because that mind does not subject itself to the Torah of YHWH and neither can it please YHWH.

Lastly, I want to clarify something said in verse 6, where it says he that “stays in Him” should walk even as He walked. John is the one that talks most about staying or abiding in Him and the passage most well known for this is in John 15:1-10.

**Joh 15:1**  “I am the true vine, and My Father is the gardener.

**Joh 15:2**  “Every branch in Me that **bears no fruit He takes away**. And every branch that bears fruit He prunes (cleanses), so that it bears more fruit.

**Joh 15:3**  “You are already clean because of the Word which I have spoken to you. (John 14:6)

**Joh 15:4**  “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

**Joh 15:5** “I am the vine, you are the branches. **He who stays in Me, and I in him, he bears much fruit.** Because without Me you are able to do naught!

**Joh 15:6**  “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.

**Joh 15:7** “If you stay in Me, **and** My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

**Joh 15:8**  “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.

**Joh 15:9**  “As the Father has loved Me, I have also loved you. Stay in My love.

**Joh 15:10**  “**If you guard My commands, you shall stay in My love**, even as I have guarded My Father’s commands and stay in His love.

Once again, are for plenty of erroneous explanations as to what this passage means but is pretty simple and goes along with Hebrews 6:4-8; 10:26-31, as well as others.

Messiah is simply saying that He is the vine and we are the branches and that for us to remain in Him we need to bear fruit. Not hard really, the question is what kind of fruit are we supposed to bear. This is where the confusion comes in, because many people have many different ideas about fruit.

Some will say the Fruit of the Spirit as mentioned in relation chapter 5, while others have other even more ridiculous ideas. The fruit has to be determined by the context of the passage in this passage, from chapter 14 to chapter 15 is about obeying the commandments.

So, the fruit that we are supposed to be bearing in Him is the fruit of obedience or righteousness, because obedience to the Torah is our righteousness (Deuteronomy 6:24-25). He goes on to say that without staying in Him we are unable to bear fruit.

To stay in the Messiah is about keeping our belief centered on the work He did for us and not on the work that we do as believers. This was a constant problem among the Jews and it’s the foundation basically upon which Galatians was written. You must always keep your boast, or rest, in the redemptive work of Yahushua Messiah and never let it become boasting about yourself or your ability to keep the law.

As it says in this passage it is only in Messiah that we are capable of keeping the law without being condemned by it when we struggle. Messiah says that we must bear fruit and that fruit is the fruit of obedience, righteousness and that can only happen through obedience to the Torah.

If we start putting our boast our hope in the Torah then we will, as the Galatians had done, fall from grace because the Torah by itself only condemns. There is no hope in Torah obedience alone we must have the redemptive work of Yahushua Messiah as a safety net in case we stumble. But that safety net will not catch the rebellious heart they are on their own.

That’s what Messiah saying here, the one that does not obey and bear fruits of righteousness shall be cut out of the burnt body and gathered with the unrighteous to be tossed into the Lake of Fire on that day. If we wish to stay in Messiah then we must be committed to obeying the Torah with all of our heart and our mind and our strength.

Go to Hebrews 6:4-8 and read it carefully and you will see that the same language used here concerning the bearing of thorns and thistles which are gathered in to be burned. The context of that passage is referring to those who have been enlightened to the knowledge of Yahushua Messiah, and have tasted the heavenly gift of grace, and have received the down payment of the Set Apart Spirit, and have tasted the good Word/Torah of YHWH and the powers of the world to come but fall away.

For them, it is impossible to come back to repentance, for they have trampled on the blood of the Messiah just like those in chapter 10:26-31. In fact, as Brother Peter says, it would have been better if they have never known the truth than to know it turn away, for they shall be gathered together in the last day and cast into the lake of fire to be burned.

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**1Jn 2:7**  Beloved, I write no fresh command to you, but an old command which you have had from the beginning. **The old command is the Word which you heard from the beginning.**

Hmm, I wonder what Word he’s referring to? Obviously is referring to the Torah as it was given by YHWH through Moses to the people.

**1Jn 2:8**  Again I write you a fresh command, which is true in Him and in you, because the darkness is passing away, and the true light now shines.

**1Jn 2:9**  The one who says he is in the light, **and hates his brother**, is in the darkness until now.

**1Jn 2:10**  The one who loves his brother stays in the light, and **there is no stumbling-block in him.**

**1Jn 2:11**  But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, **because the darkness has blinded his eyes**

Wow, so do you think it’s possible to both believe in Yahushua as the Messiah to be walking in obedience to the Torah and still be considered in the darkness?

In my study called “The Two Parts” I show how our ultimate salvation requires both the spiritual side, which is faith in Yahushua Messiah, and the physical side, which is obedience to the Torah. These two must work together to accomplish the ultimate goal. I also talked about a binding element that was necessary to make our walk perfect.

It is this binding element the John is referring to here. You cannot be in the light if there is hate in your heart because hate is contrary to everything the Torah teaches. So it is possible to walk out the Torah according to the letter of what it says in a heart that is contrary to what it says.

We call this religion. Generally, religion is man-made thoughts and ideas that have added to or taken away from what the Scripture says plainly. However it is possible to practice the righteousness of the Scripture in an unrighteous manner and by unrighteous manner I mean a spiteful or impure heart.

John is simply telling us here that no matter what we believe or how we live if we still have anger or bitterness or hate in our heart we have missed the point, and are still in darkness.

Love from a pure heart is the binding element that purifies our faith and our walk. After all, it’s love and mercy that conquers a multitude of sin.

**1Jn 2:12**  I write to you, little children, because your sins have been forgiven on account of His Name.

**1Jn 2:13**  I write to you, fathers, because you have known Him from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

**1Jn 2:14**  I wrote to you, fathers, because you have known Him from the beginning. I wrote to you, young men, because you are strong, and the Word of Elohim stays in you, and you have overcome the wicked one.

I suppose there are a lot of different possible ways you can interpret this passage and I’m not going to bother the wade through the possibilities. Instead, I’m going to tell you what I think is the most logical and simplest meaning.

These three groups of people have one thing in common, they’ve placed their trust in the Word and the Word is alive in them through obedience and thus their sins have been forgiven and they have overcome the wicked one.

Remember what Brother James says concerning overcoming the wicked one.

**Jas 4:7**  So then **subject yourselves to Elohim**. Resist the devil and he shall flee from you.

It is through subjecting ourselves to Torah obedience that we become spiritual man that has power and victory.

**1Jn 2:15**  Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him.

**1Jn 2:16**  Because all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world.

**1Jn 2:17**  And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.

Here we go again, it’s just Paul’s discussion be concerning spirit and flesh re-boxed into new terminology. The things of the world of the things that stimulate the flesh while the things of the spirit, are those things that please YHWH. This is not rocket science.

Let us consider the lust of the flesh, the lust of the eyes and the pride of life. If you think about what happened in the Garden of Eden you will see that these three saying, these worldly temptations, were already present in the garden and because of doubt the woman succumb flesh, and then gave to her husband who did the same.

**Gen 3:1**  And the naḥash (serpent) was more crafty than all the lives of the field which יהוה Elohim had made, and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?”

**Gen 3:2** And the woman said to the naḥash, “We are to eat of the fruit of the trees of the garden,

**Gen 3:3**  but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not

eat of it, **nor touch it**, lest you die.’ ”

**Gen 3:4**  And the naḥash said to the woman, “You shall certainly not die.

**Gen 3:5**  “For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.”

**Gen 3:6**  And the woman saw that the tree was **good for food**, that **it was pleasant to the eyes**, and a **tree desirable to make one wise**, and she took of its fruit and ate. And she also gave to her husband with her, and he ate.

Before we get started I should probably explain the word “naḥash”. Literally this word means, to hiss; however, it comes from another word of similar spelling that means, to whisper, and brings a little interesting side to the identity of the serpent. He is the whisperer, the one who tempts us.

In this passage you see that the very first thing he did is question the word that YHWH had spoken. Now we know that in Genesis 2:16-17, YHWH told the man that he was not to eat of the tree of the knowledge of good and evil.

That’s it, nothing else. Now this is become a point of interest for many students of the Word. Because when Eve (Cawwah) answers the naḥash she adds the words, “nor touch it”. This is interesting because we are told later on in the Torah that we are not to add to nor take away from anything that YHWH has spoken, and that Messiah himself said that not one jot or one tittle of the word should pass away before all things are complete.

Now I don’t know if the naḥash has some prior knowledge of the conversation between Adam and his wife that I don’t have or that the Scripture does it mention, which is quite possible. However, since the Scripture later clearly suggests that any addition or subtraction of the Scripture causes us to serve someone other than YHWH it would make sense that the naḥash asked her specifically what Elohim said.

Whatever the case, he questioned the word that had been spoken to Adam and he addressed this question to Adam’s wife. When she answered him with this additional information he then questioned the validity of the word of YHWH had spoken and then accused Him of pettiness.

Now I know that most of your Bibles says that that the serpent told the woman that the knowledge of good and evil would make them be as gods, plural but that is not what this says it all. What this actually says is that once they ate of the tree of the knowledge of good and evil they would be like YHWH.

The word “elohim” is the plural form of the word “eloah”, which should be translated as “mighty one”, and actually refers to a position of authority. It is translated as God, either with a capitalized or lower case ‘G’. The word itself has nothing to do with divinity it applies to both men and angels and Elohim Himself.

Typically, the word elohim is the plural form and is translated as gods or judges etc. However, YHWH specifically uses the plural form Elohim as a reference to Himself, which occasionally causes translators to misunderstand what is actually being said. Here in Genesis and in the book of Exodus concerning the molded calf are the two most grievous errors that I can think of.

In any case, the man and his wife were already created in the image and likeness of YHWH so Satan’s temptation was based on a lie on top of a lie as always. What’s significant about this passage though is her response the enemy’s accusation.

She looked again at the tree of the knowledge of good and evil through the eyes of doubt and when she did that, its fruit looked good for food (lust of the flesh), and was pleasant to the eye (lust of the eye) and was the tree to make one wise (pride of life).

These are the same worldly temptations, spoken of by John, which arouses the flesh into sin. However, John goes on to say that the one doing the will of YHWH remains forever. Again we see the contrast between disobedience in our flesh and obedience, the latter bringing death and the former life.

One last thing about word Elohim (God), this word refers to authority and if YHWH is your authority than it’s to Him and Him only that we or allegiance and obedience. There is no teaching or doctrine of man or god or government that supersedes what YHWH has spoken in the lives of His people.

**1Jn 2:18**  Little children, it is the last hour. And as you have heard that the anti-messiah is coming, even now **many anti-messiahs have come**. This is how we know that it is the last hour.

**1Jn 2:19**  **They went out from us**, but they were not of us, for if they had been of us, they would have stayed with us – but in order that it might be made manifest that none of them were of us.

**1Jn 2:20**  And you have an anointing from the Set-apart One, and you know all.

**1Jn 2:21**  I did not write to you because you do not know the truth, but because you know it, and because **no falsehood is of the truth**.

**1Jn 2:22**  Who is the liar, except the one denying that יהושע is the Messiah? This is the anti-messiah, the one denying the Father and the Son.

**1Jn 2:23**  No one denying the Son has the Father. The one confessing the Son has the Father as well.

**1Jn 2:24**  As for you, let that stay in you which you heard from the beginning. If what you heard from the beginning stays in you, you also shall stay in the Son and in the Father.

**1Jn 2:25**  And this is the promise that He has promised us: everlasting life.

**1Jn 2:26**  I have written this to you concerning those who **lead you astray**.

**1Jn 2:27** But the anointing which you have received from Him stays in you, and you have **no need that anyone should teach you**. But as the same anointing does teach you concerning all, **and is true, and is no falsehood**, and even as it has taught you, you stay in Him.

This section is very interesting because it is been so widely twisted and because it clearly teaches that the anointing of the Holy Spirit that we receive is our teacher and that we don’t have need of another, so modern believers are convinced that what they believe is true because the Holy Spirit told him so.

The problem lies the fact that the Holy Spirit teaches the Truth and not falsehood. As we’ve already establish and will repeat again here YHWH is truth and His Son Yahushua Messiah is the way the truth and the life. Furthermore, the Word is truth (John 17:17) and the Law/Torah is truth (Psalms 119:142). And since Messiah is the Word/Torah made flesh and “echad”, one in absolute and complete unity, they cannot be separated.

So the truth that the Holy Spirit confirms is Yahushua the Messiah and the Torah. There is no other truth. However, so that you may know the purpose for which the Holy Spirit was given, let’s look at the prophetic promise of the giving of the Spirit.

**Eze 36:25**  Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

**Eze 36:26**  A **new heart** also will I give you, **and a new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Eze 36:27**  And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

Did you get that? The purpose of the Holy Spirit is to cause us to walk in the statutes and judgments of YHWH to do them! And the Messianic Writings it’s phrased slightly differently by none other than Brother John. (KJV)

**Joh 15:26**  But when the Comforter is come, whom I will send unto you from the Father, ***even* the Spirit of truth,** which proceedeth from the Father, **he shall testify of me**:

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**Joh 16:8**  And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

**Joh 16:9**  Of sin, because they believe not on me;

**Joh 16:10**  Of righteousness, because I go to my Father, and ye see me no more;

**Joh 16:11**  Of judgment, because the prince of this world is judged.

**Joh 16:12**  I have yet many things to say unto you, but ye cannot bear them now.

**Joh 16:13**  Howbeit when he, **the Spirit of truth, is come, he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

**Joh 16:14**  **He shall glorify me**: for he shall receive of mine, and shall shew *it* unto you.

**Joh 16:15**  **All things that the Father hath are mine**: therefore said I, that he shall take of mine, and shall shew *it* unto you.

So the Comforter is called the “Spirit of Truth” and so the only thing that he can speak of the things that are true. Since we’ve already heard that according to Paul, ALL SCRIPTURE is breathed from Elohim then everything the Scripture says is true, for the Spirit of Truth is its Author.

See this is a really that hard. Since the Tanak prophesied that YHWH would put His Spirit in us and cause us to obey His statutes and judgments and the Torah, which includes all His statutes and judgments, is truth and the Comforter is to lead us into All Truth, then the Holy Spirit is supposed to lead us into both faith in Yahushua and obedience to the Torah.

You do know the Scripture was written in such way that any twelve-year-old Hebrew child would be able to understand it. The reason fifty, sixty and seventy-year-old Christians can’t understand that even though they have been studying it their whole lives, is because they don’t read it like a twelve-year-old Hebrew would. By the time a Hebrew child reaches twelve years old they would have been fully versed in the Torah of YHWH and their responsibility to it. They would have been held accountable to that Torah their whole lives by not just thrown family but the community at large.

While it’s true Israel and then Judah have never been very faithful to the Torah that does not change the fact that this is the way things were supposed to work. This is why the Scripture says that you should “teach a child in the way they **should** go”. The Jews struggle with this because they not only teach their children the Torah but they have polluted the Torah with thousands and thousands of man-made rules, what Messiah calls the leaven of the Pharisees.

We would have no problem understanding what the Messianic Writings are saying if we would have been raised with the Tanak and specifically the Torah as the only foundation of our cultural viewpoint. If Israel would have done this as they were supposed to the Messiah would of found and obedient ready people ready for His return.

However, the Jews of Messiah’s time and sense, as well as virtually all Christendom today have polluted truth with man-made thoughts and ideas (religion) to the point that the truth is no longer visible to them. And there are a lot of spiritual voices out there that would gladly lead them into the error of disobedience. This is why the apostles left us so many warnings.

**2Pe 3:14**  So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, **spotless and blameless**,

**2Pe 3:15**  and reckon the patience of our Master as deliverance, as also our beloved brother Sha’ul wrote to you, according to the wisdom given to him,

**2Pe 3:16**  as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.

**2Pe 3:17**  You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless,

**2Pe 3:18**  but grow in **the favour and knowledge of our Master** and Saviour יהושע Messiah. To Him be the esteem both now and to a day that abides. Aměn.

Right here Brother Peter tells us without any reservation that we are to be spotless and blameless before the Master. As your Pastor ever sat down with you and shown you in the Bible, step-by-step, how to be spotless and blameless before the Master? No? Do you know why?

They don’t know either, because they have been shoveled the same load of manure of a lawless faith that you have. So they know how to get you to the foot of the cross and get you cleansed from past sin but they don’t know how to teach you to walk righteously. Their doctrine has thrown the only standard of righteous living away into the dustbin of man-made religious rhetoric.

You must believe in Yahushua Messiah to be cleansed from past sin and you must strive daily to walk in obedience to the Torah with all your heart and all your mind and all your strength with a heart of love and compassion for your fellow man, trusting in the blood of Yahushua to strengthen you when you fail.

This is the only truth available to us and if we are not doing these things, belief worked out in obedience and an attitude of compassion than that we have nothing to look forward to but fiery condemnation.

**1Jn 2:28**  And now, little children, stay in Him, so that when He appears, we might have boldness and not be ashamed before Him at His coming.

**1Jn 2:29**  If you know that He is righteous, you know that everyone doing righteousness has been born of Him.

As I’ve mentioned, staying in Him is about walking in obedience to the Torah which ends in righteousness (John 15:1-10; Romans 6:16, 20-22). If we are walking in obedience to Torah as part of our belief, trusting only in the shed blood of Yahushua for our deliverance, then when He appears we will have boldness before Him and have nothing to be ashamed of, because we’re living blamelessly before Him with all of our heart and mind and strength as command and the Torah.

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**Chapter 3**

**1Jn 3:1**  See what love the Father has given us, **that we should be called children of Elohim!** For this reason the world does not know us, because it did not know Him.

**1Jn 3:2**  Beloved ones, now we are children of Elohim. And it has not yet been revealed what we shall be, but we know that when He is revealed, **we shall be like Him, for we shall see Him as He is.**

**1Jn 3:3**  And everyone having this expectation in Him **cleanses himself, as He is clean**.

In chapter 3 we see that John calls us children of Elohim. Sometimes the significance of what this means eludes people, usually because of the other erroneous doctrines that have sprung up around this idea of a lawless faith.

But tell me, do you allow your children to disobey your rules? You may, I mean the whole world does, and our societies are falling deeper and deeper into decay and lawlessness. And as the Scripture says in Matthew 24: 12

**Mat 24:12**  “And because of the increase in **lawlessness**, the love of many shall become cold.

The Greek word for lawlessness here is again, “anomia”, which means, “no law doing”. It is because we no longer obey the Torah and teach children to do the same that the principle of love gets colder and colder. We’ve come to believe that love is an emotion but in fact true love has nothing to do with how we feel for true love is about sacrifice.

Verse 2 is about the promise of the resurrection and our physical rebirth back into the image and likeness of YHWH. When Yahushua returns to raise the just from the dead and gather all those who are alive in Him together unto Him, then we shall be in new bodies that are the same as His post resurrected body.

However, it is likely that this passage is saying much more than just our physical likeness to Him, it is likely that our likeness to Him will be much deeper and have to do with our character and attitude.

Verse 3 talks about our hope or expectation. This is another interesting tidbit that flies in the face of the one saved always saved dogma of the lawless church. If our eternal salvation is absolutely secure upon confession, with absolutely no requirement of our own, than what is there to hope for. You don’t hope for what you already have.

However, over and over again Paul talks about our hope and declares that he does not consider himself to have yet apprehended or achieved it.

**Php 3:11**  if somehow I might attain to the resurrection from the dead.

**Php 3:12**  Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע has also laid hold of me.

**Php 3:13**  Brothers**, I do not count myself to have laid hold of it yet**, but only this: forgetting what is behind and reaching out for what lies ahead,

**Php 3:14**  I press on toward the goal for the prize of the high calling of Elohim in Messiah יהושע.

Clearly Paul is saying here that he does not consider himself to have already achieved the resurrection of the dead or to have been made perfect yet. It is still a hope that he’s looking forward to and striving to achieve and that prize of the high calling of Elohim is a reference to complete son-ship which takes place in the resurrection.

What John goes on to say about this expectation is that those of us who have it cleanse ourselves even as He is clean. How was Messiah clean?

He was without sin as we shall see in another couple of verses, which means that He never disobeyed the Torah and since He never disobeyed the Torah John is telling us that we are to cleanse ourselves in the same manner.

This is the fourth time that John has made a reference of this sort and it won’t be the last. If you remember, he told us in chapter 1 verse 7

**1Jn 1:7**  **But if we walk in the light as He is in the light**, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.

And again in chapter 2 verse 6

**1Jn 2:6**  The one who says he stays in Him ought himself also to walk, even as He walked.

And in chapter 2 verse 29

**1Jn 2:29**  If you know that He is righteous, you know that everyone doing righteousness has been born of Him.

John repeats over and over again the necessity that we be like Messiah was when He was here, completely obedient to the Torah.

**1Jn 3:4**  Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Now, I left this quote a little larger than the others, completely bold, underlining the most important part and quoted it from the King James Version. I don’t want there to be any mistakes about what this verse is saying.

I have heard this verse quoted a thousand times by Christian teachers but none of them took a second to consider what it actually says. “**Sin is the transgression of the law**!”

Did you hear that? Step back a moment from whatever you’re doing and whatever you’re thinking and say this phrase out loud. “**Sin is the transgression of the law**!”

The phrase “transgression of the law” is a single word in Greek and that word is “a-nom-ia”. Do you remember what this means? It means “no law doing”.

Now I’ve been told ten thousand times if I’ve been told once that as believers in the Messiah we are not to continue sinning but I have also told that we no longer have to obey the law. Does anybody see a contradiction here?

Now if transgressing the law or disobeying the Torah is the definition of sin and I am not supposed to sin once I become a believer in Messiah then obviously I am supposed to obey the Torah in my belief. Remember, the Scripture was written so that twelve-year-old Hebrew children could understand it.

So once again we see that John is teaching us to obey the Torah. Why then do our teachers and pastors continue to teach us that we no longer have to obey the Torah? I can give you two reasons.

The first is quite simple, they don’t have a heart to honor the Father through obedience as He defines it, and secondly, they have listened to the same deceiver that Eve (Cawwah) listened to and because of the lust of their own flesh, the lust of their own eyes and their pride of life they began reading **into** the Scripture the things that would satisfy their own flesh and that of the their listeners.

**Rom 1:18**  For the wrath of Elohim is revealed from heaven against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness,

**Rom 1:19**  because that which is known of Elohim is manifest among them, for Elohim has manifested it to them.

**Rom 1:20**  For since the creation of the world His invisible qualities have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, **for them to be without excuse,**

**Rom 1:21**  because, although they knew Elohim, they did not esteem Him as Elohim, nor gave thanks, but became vain in their reasonings, and their undiscerning heart was darkened.

**Rom 1:22**  Claiming to be wise, they became fools,

**Rom 1:23**  and changed the esteem of the incorruptible Elohim into the likeness of an image of corruptible man, and of birds and of four-footed beasts and of reptiles.

**Rom 1:24**  Therefore Elohim gave them up to uncleanness in the lust of their hearts, to disrespect their bodies among themselves,

**Rom 1:25**  **who changed the truth of Elohim into the falsehood**, and worshipped and served what was created rather than the Creator, who is blessed forever. Aměn.

**Rom 1:26**  Because of this Elohim gave them over to degrading passions. For even their women exchanged natural relations for what is against nature,

**Rom 1:27**  and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and **receiving back the reward which was due for their straying.**

**Rom 1:28**  And even as they did not think it worthwhile to possess the knowledge of Elohim, Elohim gave them over to a worthless mind, to do what is improper,

**Rom 1:29** having been filled with **all unrighteousness**, whoring, wickedness, greed, evil; filled with envy, murder, fighting, deceit, evil habits; whisperers,

**Rom 1:30**  slanderers, haters of Elohim, insolent, proud, boasters, devisers of evils, disobedient to parents,

**Rom 1:31**  without discernment, covenant breakers, unloving, unforgiving, ruthless;

**Rom 1:32**  who, though they know the righteousness of Elohim, that those who practise such deserve death, not only do the same but also approve of those who practise them.

Now I know the first thing that any Christian is going to say when they read this is that they don’t do any of these things. Well I beg to differ because the very first thing it says is that the wrath of Elohim is revealed from heaven against **all wickedness and unrighteousness.**

**Wickedness: stg’s #G763 - “**asebeia”, meaning irreverence; according to the Merriam-

Webster dictionary irreverence means, lacking proper respect or seriousness for someone or something.

So the first thing mentioned here is not really an action but an attitude of irreverence where people do not give the proper respect and honor to YHWH. Typically we would think, in a situation between a father and child, is if the child honored and respected his or her father properly they would submit to the father’s authority and obey his rules.

**Unrighteousness: strg’s #G93 - “**adikia”, meaning injustice, or un-just-ness; in Scripture being just and being righteous is the same thing, for example, justifying someone is the act of making them righteous from a previous state of impurity. However, to understand the true scriptural meaning of unrighteousness you have to first define what righteousness is.

Deu 6:24  And יהוה commanded us to **do all these laws**, to fear יהוה our Elohim, for our good always, to keep us alive, as it is today.

Deu 6:25  And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.’

So, if righteousness comes from guarding and doing all the law, than unrighteousness comes from not obeying all the law.

We see that the second thing mentioned here is disobedience to the Torah, which in and of itself is a form of irreverence. Everything else mentioned in this passage are just other forms of disobedience.

As has been stated before by Brother Jame**s,** to obey all the Torah but fail in one point makes us guilty of all (James 2:10), so it’s never been about how well you keep the Torah only that you do the best you can. This passage is referring to those who won’t obey it at all, which is pretty much all of the modern Christian church.

Generally speaking what this passage is talking about is those persons or institutions that do not honor and obey YHWH according to the Word/Torah that He set forth. They have instead chosen to worship Him in a way that suits them, even though they know what the Word/Torah says they should do and the consequences for not doing so.

Because of their hard heartedness YHWH has given them over to a worthless mind, a mind with no understanding so that they think that doing what is evil is actually good and the things that are good are actually evil.

If you ask a modern Christian about keeping what they call the Old Testament law, the very idea is abhorrent to them and they would consider anyone that chose to obey it to have fallen away from the grace of Messiah simply because they misunderstand Paul in Galatians 5:1-6.

**Gal 5:1**  In the freedom with which Messiah has made us free, stand firm, then, and do not again be held with a yoke of slavery.

**Gal 5:2**  See, I, Sha’ul, say to you that if you become circumcised, Messiah shall be no use to you.

**Gal 5:3**  And I witness again to every man being circumcised that he is a debtor to do the entire Torah.

**Gal 5:4**  You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour.

**Gal 5:5**  For we, in Spirit, by belief, eagerly wait for the expectation of righteousness.

**Gal 5:6**  For in Messiah יהושע neither circumcision nor uncircumcision has any strength, but belief working through love.

Now admittedly reading this without knowing the context sure seems to say that we’re not supposed to be keeping the Torah. However, the context of Galatians is based on the events surrounding Acts 14 and 15 where, if you read it, you will find that Paul was teaching in Antioch and learned that certain Jews had come from Jerusalem stating that the Gentiles had to be circumcised and keep the Law of Moses **TO BE SAVED** (Acts 15:1)**.**

Of course this is anathema to everything Paul taught and to everything the Scripture says. Nowhere, either in the Tanak nor the Messianic Writings, is circumcision or the keeping of any part of the Torah a pre-acceptance requirement!

The rabbis of the Jewish religion however, had set out a system of prerequisite behavior that would allow a Gentile to convert to Judaism. This is a big controversy in the first century between Judaism and this new sect called The Way.

What was happening in Galatians is that the Gentiles had been misled by these false brothers (Gal 2:4) into making their boast or **placing their trust in the works of the Torah**. They accepted this false doctrine of pre-requisite acceptance, so their trust or their security was no longer based in the blood of Yahushua but in their own obedience to the Torah.

Because they had shifted their trust from belief in Messiah to obedience to the Torah they were no longer under the grace of YHWH that comes from belief and had placed themselves under the curse of the Torah which is condemnation for disobedience.

See, when you’re trusting in the Torah one mistake condemns you but, if you’re trusting in the blood of Yahushua, than a mistake can be confessed and cleansing can be received according to 1 John 1:9.

In Galatians 5 Paul is not telling them that they do not need to obey the Torah but that they cannot place their trust in it, because to do so brings condemnation. Evidence of this is in the last verse that is quoted here where it says, “but belief working through love”.

See our belief **works** through love for YHWH and our neighbor, but it still works and it works the works of Torah. The Torah was not given to the children of Israel until **after** they were saved from Egypt. They were not told to keep any Torah commands until well after they were delivered from Egypt and had begun their new life with YHWH.

The Torah was given **after their deliverance** to show them **how to live before YHWH** in a manner that **He would find acceptable** and that would lead them into the promised. Did all of them make it into the Promised Land? No! Because they didn’t obey Him most of them died in the wilderness having never entered the Promised Land.

If you were wise you would listen to Brother Paul when he says in 1st Corinthians chapter 10 that everything that happened to Israel during the Exodus are examples for us that we do not fall from the same error that they did.

Just like all Israel was saved out of Egypt but not all of them entered the Promised Land so too will many be saved through the blood of Yahushua but not inherit the kingdom. Both these groups of people will have failed to receive their inheritance because they rejected the Torah as a way of life.

This is not rocket science. If we read the Messianic Writings with the irrevocable understanding that **NO ONE**, including the Messiah and Paul, in the first century had the authority to in any way add to nor take away from what the Torah had already said, then we would be able to tell what Paul is actually saying, because we would know what he could not possibly be saying.

Paul did not have the authority to tell anyone that they no longer had to obey the Torah! The Messiah Himself said that He did not come to diminish the Torah, not one jot nor one tittle of it. So if Messiah didn’t have the authority to do it you can assure yourselves that Paul knew he didn’t either.

**1Jn 3:5**  And you know that He was manifested to take away our sins, and **in Him there is no sin.**

**1Jn 3:6**  Everyone staying in Him **does not sin**. Everyone sinning has neither seen Him nor known Him.

**1Jn 3:7**  Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.

**1Jn 3:8**  **The one doing sin is of the devil**, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil.

**1Jn 3:9**  Everyone having been born of Elohim **does not sin**, because His seed stays in him, and **he is powerless to sin**, because he has been born of Elohim.

**1Jn 3:10**  In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.

First of all, we need to remember that the verse just before this passage, verse 4, defined what sin was. **“Sin is the transgression of the law (Torah).”**

The first thing it says is that He, meaning Yahushua, had no sin, which means, He never disobeyed the Torah. Then John was goes on to say that anyone staying in Him **does not sin** (does not disobey the Torah).

Remember what John wrote in chapter 15 of his Good News? It was the parable of the vine and the branches where Messiah said that any branch that did not bear the fruit of obedience was cut out and gathered to be burned. Obedience to the Torah brings righteousness (Deut 6:24-25) and disobedience to the Torah is unrighteousness that leads to death (Deut 30:15-18; Romans 6:16; 8:13).

Something else that we need to remember, before we move on, is the Torah can justify a man if he walks in obedience to it (Romans 2:13), but since no one did (Romans 3:23) the Torah became our condemnation and could no longer justify us. Once we came to believe in Yahushua we were justified from that passed disobedience and now can walk in the justification of Torah through faith (Romans 3:31).

Going on, John says that the one doing righteousness is righteous, even as He is righteous. Here we go again; John here has again compared how we should behave to how Yahushua did behave. Yahushua the Messiah kept the Torah perfectly all of His life and became the righteous sacrifice man needed. John is saying that we need to be as righteous as He was.

I know, I know, it seems such an impossible task but it’s not. It’s not impossible for us because we have an advantage and that advantage is called belief. See our belief in Yahushua Messiah, that ardent trust we have in what He’s done for us, is the safety net that will catch us and cover us when we stumble, as long as we do the one thing we’re required to do, which is obey the Torah with all our heart and all our mind and all our strength day in and day out.

Here is a scary thought, the next thing John said is that the one **doing sin** is of the devil. Do you get that? Sin is disobeying the Torah so if you are doing that, disobeying the Torah, you are of the devil.

I can hear the Christians now screaming, pulling their hair out and calling me a heretic, but it’s not me that said it but John, through the inspiration of the Holy Spirit. And that’s not all he says.

He goes on to say that if we are born of Elohim then we do not sin (disobey the Torah) and not only that but we **can’t** disobey it. If you have no problem disobeying the Torah then you are not born of Elohim.

More screaming, more pulling of hair and more calling me horrible names, yet it’s still not me saying it, but Brother John through the inspiration of this Holy Spirit.

Lastly here, John shows us the difference between those of us who are of Elohim and those of us who are of the devil, and the distinction between the two groups is whether or not we are **doing** what is righteous. Do I need to quote **again** Deuteronomy 6:24-25?

The very last thing this passage says is “neither the one not loving his brother”. Here’s where it gets more interesting because up to this point John has been beating to death the two-part principle of faith lived in obedience, but here he begins to shift from these two elements into the binding element that brings us to perfection, love.

**1Jn 3:11**  Because this is the message that you heard from the beginning, that we should love one another,

**1Jn 3:12**  not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.

Now the Scripture doesn’t give us a lot of detail about Cain (Qayin) but we do know two things, one is that he did not offer an acceptable sacrifice and the second is that in his jealousy towards his brother he rose up and murdered him.

This is not the kind of love the Scriptures referring to, obviously. But this is been the cycle of things throughout scriptural history, the unrighteous brother seeking to destroy the righteous one. Messiah Himself warned us that it would happen again before the end.

**1Jn 3:13**  Do not marvel, my brothers, if the world hates you.

**1Jn 3:14**  We know that we have passed out of death into life, because we love the brothers. **The one not loving his brother stays in death.**

**1Jn 3:15**  Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him.

**1Jn 3:16**  By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers.

Obviously the world is going to hate us because the “God” of this world is Satan and as John has already said, he was a sinner from the beginning. Since Satan has trained the whole world to disobey the Torah and has convinced the Church that she can to, it’s no wonder that they hate those of us who obey it.

I have a question for you. Did we pass out of the condemnation of death into everlasting life because we loved our brother? The answer is no. We passed out of condemnation and into eternal life because of the sacrifice of Yahushua; however, John associates our love for the brothers as evidence of our transference from death into life.

If you or your congregation or whoever holds back mercy and forgiveness to someone that may have faltered and sinned, then you or your congregation or whoever is still walking in death and darkness.

Do you hold a grudge against a brother, something that they’ve done to you that you have not forgiven? Is there someone that has something against you or you against them that you haven’t sought out to make amends with?

Remember the Messiah said that when you come to worship or offer a gift and you have something against your brother or him against you, then you need to go take care of the issue between you and your brother before you come to worship. (Matthew 5:23)

To hold onto offenses and to grudge a brother for past offices against you and to allow that bitterness to churn in your heart is just another form of hate and hate in the heart is the same as murder and no murderer interest kingdom.

Hate, rage, bitterness, unforgiveness and the like are all forms of darkness and death, while love, mercy and forgiveness are forms of light and life. You have to make a choice whether or not to live in the light or in the darkness and adjust your attitude accordingly.

No one can offend us or should be able to offend us. Offense is something that has to be accepted and taken, and as believers in Yahushua Messiah, who gave His life for us while we were still His enemy (Romans 5:6 and 8) we have no right to take offense to anything or to anyone and should at any time be willing to give our life for our brother. If you have a brother you would not be willing to do this for you need to check yourself.

**1Jn 3:17**  But whoever has this world’s goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him?

**1Jn 3:18**  My little children, let us not love in word or in tongue, but in deed and in truth.

How can we see a brother in need and not do all we can to fulfill that need if we do indeed love them? True love has nothing to do with what we think or what we feel or what we say, but it resides in and only in the realm of action. The doer loves, while the lover talks.

YHWH could say a million times that He loved us and it would really mean nothing to us but He didn’t do that, instead He **showed** His love by offering His Son Yahushua to die for us.

**1Jn 3:19**  And by this we know that we are of the truth, and shall set our hearts at rest before Him,

**1Jn 3:20**  that if our heart condemns us, Elohim is greater than our heart, and knows all.

**1Jn 3:21**  Beloved ones, if our heart does not condemn us, we have boldness toward Elohim.

**1Jn 3:22**  And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.

**1Jn 3:23**  And this is His command, that we should believe in the Name of His Son יהושע Messiah and love one another, as He gave us command.

**1Jn 3:24**  And the one guarding His commands stays in Him, and He in him. And by this we know that He stays in us, by the Spirit which He gave us.

The “by this” in verse 19 is referring to loving in deed and truth from the last verse. And sets the context from which we are to understand this next passage.

By living in love through our actions towards the brotherhood with true affection and not just religious zeal than our hearts are at rest before the Father and will not condemn us but give us boldness to ask for what we might need.

However, sometimes it is very difficult to love someone in truth but we do the best we can with what we have, continually asking the Father to teach us more compassion or love. In this state of mind where true love is difficult, our hearts may condemn us but the Father knows the heart and is greater than it. If our intent is true He can soften our hearts as long as we stay committed to the work.

**Pro 16:3**  Commit your works to יהוה, And your **plans shall be established**.

Now in Proverbs 16:3 we are told that if we commit our works to YHWH, meaning commit to obeying the Torah, “our plans shall be established”. In the King James Version this last part reads “thoughts shall be established”. So let’s find out what the word “plans” means in Hebrew.

**Plans**: stg’s #**H4284** - “machăshâbâh”, from the root word **#H2803**-“châshab”, meaning, “to weave”; and in the context of this passage it is acceptable to translate this as think or plan or intend. So, the basic principle here is that if we commit ourselves to obeying the Torah of YHWH, as He has commanded us, and our thoughts or intents of our heart will be established.

Remember, that according to Hebrews 4:12, the Word is in two-edged sword and it shall discern the thoughts and intents of a man’s heart.

John also says here that we will receive the things we ask because “we obey His commands and do what is pleasing in His sight”. Then he goes on to tell us what that command is.

First, he says we must believe in the Name of His Son Yahushua Messiah and secondly, that we love one another. Now this would be easy for Christians to say, “well I believe that ‘Jesus’ is Messiah and I love my brothers”, however that’s not all John said.

John goes on to say that we stay in His love by keeping His commands and through this we have oneness with Him and Him with us. Now again, it would be easy to say that the commands he’s referring to here are the ones mentioned earlier, in believing in the name of His Son and loving one another.

However, many times before this John has showed us the necessity of keeping the Torah and how doing so brings us in oneness with Him. But there’s something John is going to say later on that’ll bring this into focus a little better. Normally I try not to jump ahead but I’m going to quote a portion from chapter 5.

**1Jn 5:1**  Everyone who believes that יהושע is the Messiah has been born of Elohim, and everyone who loves the One bringing forth also loves the one having been born of Him.

**1Jn 5:2**  By this we know that we love the children of Elohim, when we love Elohim and guard His commands.

**1Jn 5:3**  For this is the love for Elohim, that we guard His commands, and His commands are not heavy,

**1Jn 5:4**  because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.

Now I am not going to go into too much detail about this passage because we are going to see it again later, but the thing I want to show you is in verses 2 and 3.

John says that we know that we love the children of Elohim when we love Elohim and guard His commands because this is the love of Elohim that we guard His commands and they are not a burden to us.

Remember what John said back in chapter 2:5, where it says that those guarding His **Word**, truly have the love of Elohim **perfected** in them. Anytime the Scripture says “His Word” it is referring to everything that has proceeded from His mouth.

So, tying this all together we can see that it is our responsibility to keep all the Torah for it is how we love YHWH and how we love His people. When we are doing these two principles, believing in Yahushua Messiah and obeying the Torah with all of our heart and our mind and our strength, in an attitude of true compassion and love, we can ask what we wish and expect it, we have boldness before Him.

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**Chapter 4**

**1Jn 4:1**  Beloved ones, do not believe every spirit, but prove the spirits, whether they are of Elohim, because many false prophets have gone out into the world.

**1Jn 4:2**  By this you know the Spirit of Elohim: Every spirit that confesses that יהושע Messiah has come in the flesh is of Elohim,

**1Jn 4:3**  and every spirit that does not confess that יהושע Messiah has come in the flesh is not of Elohim. And this is the spirit of the anti-messiah which you heard is coming, and now is already in the world.

**1Jn 4:4**  You are of Elohim, little children, and have overcome them, because He who is in you is greater than he who is in the world.

**1Jn 4:5**  They are of the world, therefore they speak as of the world, and the world hears them.

**1Jn 4:6**  We are of Elohim – the one knowing Elohim hears us. He who is not of Elohim does not hear us. By this we know the Spirit of the Truth and the **spirit of the delusion.**

It’s very important here to understand to understand what John is admonishing us to do in this passage. The admonishment is to test or prove the spirits to know whether there of YHWH. The reason for this admonishment is because of the multitude of false prophets that are out there in the world.

Now I’ve heard many Christians say that they can tell a false prophet when they hear one because of the feeling it produces in them and that feeling they claim is the Holy Spirit telling them that the prophet is false.

This is the absolute worst way to determine whether a prophet is false or true because it is based on how you feel about what they said. There are many false prophets out there as well as many false spirits whose primary goal is to steal our hope, killer joy and destroy our inheritance.

The interesting thing here is that the only test for false prophets given in the Scripture is in Deuteronomy 13:1-5.

**Deu 13:1**  “When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder,

**Deu 13:2**  and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones – which you have not known – and serve them,’

**Deu 13:3**  do not listen to the words of that prophet or that dreamer of dreams, for יהוה your Elohim is trying you to know whether you love יהוה your Elohim with all your heart and with all your being.

**Deu 13:4**  “Walk after יהוה your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.

**Deu 13:5**  “And that prophet or that dreamer of dreams is put to death, because **he has spoken apostasy against יהוה your Elohim** – who brought you out of the land of Mitsrayim and ransomed you from the house of bondage – **to make you stray from the way in which יהוה your Elohim commanded you to walk**. Thus you shall purge the evil from your midst.

Notice that the very first thing this passage talks about is prophets or dreamers that give prophecies or do miracles that actually come true. This is a huge problem in the church today because people associate power with truth, which is strange considering what Paul said in 2nd Thessalonians and Messiah said in Matthew 24 concerning a false Messiah who would do great signs and miracles, such great miracles in fact that, if it were possible, even the very elect would be deceived.

Remember also what Messiah said in Matthew 5:17-19.

**Mat 7:21**  “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the **heavens, but he who is doing the desire of My Father in the heavens.**

**Mat 7:22**  “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’

**Mat 7:23**  “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!

People in this verse are calling Him Master, because they had used what they believed to be His Name to prophesy, cast out demons and do mighty works. But even though they believed they knew Him and had done amazing works through that name, He did not know them. Why?

Because they worked **lawlessness!** In the King James this passage says, “ye workers of iniquity”, which just muddles the meaning of this passage. The word here for “iniquity” is anomia, which by now you should know by heart, meaning “no law doing”.

So despite all the miracles, these people were not obeying the Torah and so Yahushua shall reject them in the last day. It is a hard pill to swallow I know, but why should we in our finite understanding ever think that He in His infinite understanding would set a standard of righteous behavior for His people and then just throw it away after He had given His Son to die because of our disobedience?

Well, that was one of the issues the first century assembly was dealing with, as we are today, this idea of a lawless faith. This is the reason John is so adamant in his letters that we obey the Torah and warned us against this idea of lawlessness and the spirits behind it.

If we go back to Deuteronomy 13, we see that it says that these profits would teach that we should, “go after other mighty ones – which you have not known – and serve them”. One of the first things a Christian is going to say is that their prophets and miracle workers are not teaching them to serve some other deity.

The problem with this idea is that there is a very specific way to determine what deity your servant of and that has to do with who you’re obeying, as Paul said in Romans 6:16, “you are servants to whom you obey”. Consider Deuteronomy 28:14

**Deu 28:14**  “And do not turn aside from **any of the Words** which I am commanding you today, right or left, **to go after other mighty ones to serve them**.

See that? According to this passage if anyone comes to us teaching us to turn aside from **ANY** of the words that YHWH gave to Moses than that person is a false prophet even though they do great signs and wonders, which is consistent with what Messiah said in Matthew 7.

If we go back now to Deuteronomy 13 we can see further evidence of this in verse 4 where we are commanded to walk after YHWH and keep His commandments and comparing it to verse 5 where it talks about these false prophets teaching apostasy (to turn away) and straying away from the Way YHWH to taught us to live.

We are to completely purge our assembly of these kinds of people, the lawless ones, who teach us to walk in disobedience to the Torah. These are the kind of people Peter was talking about in second Peter 3:14-17.

So, this admonition in 1 John 4:1 that we test the spirits is John referring to Deuteronomy 13 as to how we test them. We test everything against what is written. If what they teach is contrary to what YHWH has spoken in His word then they are false prophets and need to be purged from our midst.

Paul substantiates this concept of allowing the written word to define everything when he writes to the assembly at Corinth (1 Corinthians 4:6) “not to go beyond was written”.

The specific contextual reference John is making in chapter 4 is the fact that Yahushua came in the flesh. Now again, one might think that this has nothing to do with the Torah but they would be wrong. What John is referring to here, as most Christians would agree, is Yahushua’s preexistence.

What they neglect to consider is that He preexisted as the Word/Torah of YHWH. So His preexistence as the Word and subsequent incarnation as the Word made flesh, irrevocably ties Him with the Torah and the Torah with Him. If you deny the Torah you deny Yahushua and if you deny Yahushua then you deny the Torah. For the Torah is our schoolmaster to bring us to Yahushua (Galatians 3).

In 1 John 4:3 we see that John is referring to the anti-Messiah and we have already shown that Paul in 2 Thessalonians 2 refers to this anti-Messiah as the anomia (lawless one). So this anti-Messiah not only disobeys the Torah but he denies that the Torah became flesh and dwelt among us.

Remember, to deny the Torah is to deny Yahushua! Sure Christians will say that they believe that “Jesus” is the Word made flesh and that the miracles they do in his name are evidence that he is the true Messiah, but there “Jesus” came to do away with the Torah according to their own doctrine, which makes him a false prophet according to Deuteronomy 13.

So, to declare this Jesus as your Messiah is to deny the Torah and thus deny Yahushua, who is the True Messiah, and to be serving some “God” other than YHWH!

In verse 4 John refers to us as being of Elohim and overcoming the world. How do we overcome the world in YHWH? Well first, we have to accept Yahushua as the Messiah to be justified from past condemnation (Romans 3:21-25), and secondly we have to walk in the justification of Torah through which we overcome the deeds of the flesh (Romans 2:13; 8:13).

As Messiah said in John 15, ““I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!” We overcome the world and worldly things by remaining in Him and walking as He walked, which is exactly how He overcame the world.

Lastly, John refers to the Spirit of Truth in comparison to the spirit of delusion. As I’ve mentioned before the Spirit of Truth, which is to lead us into all truth, is Spirit of YHWH, which is to cause us to walk in obedience to the laws and right rulings of YHWH (Ezekiel 36:26-27).

**1Jn 4:7**  Beloved ones, let us love one another, because love is of Elohim, and everyone who loves has been born of Elohim, and knows Elohim.

**1Jn 4:8**  The one who does not love does not know Elohim, for Elohim is love.

**1Jn 4:9**  By this the love of Elohim was manifested in us, that Elohim has sent His only brought-forth Son into the world, in order that we might live through Him.

**1Jn 4:10**  In this is love, not that we loved Elohim, but that He loved us and sent His Son to be an atoning offering for our sins.

This passage seems pretty straightforward if we take into consideration what we’ve already spoken about in 1 John 5:2-3, that love Elohim and to love each other is associated to obeying the Torah. The Torah is the “Royal Law of love” mentioned by Brother James.

This passage also is associated to what John has already said in chapter 3:16 suggesting that if we love our brothers we should be willing to lay down our lives for them, just as YHWH sacrificed His own Son take away our sin.

It also reinforces the idea mentioned by Brother Paul in Romans 5:8, where he tells us that Elohim proved His love towards us that while we were yet sinners Yahushua died for us.

**1Jn 4:11**  Beloved ones, if Elohim so loved us, **we also ought to love one another**.

**1Jn 4:12**  No one has seen Elohim at any time. If we love one another, Elohim does stay in us, and His love has been perfected in us.

**1Jn 4:13**  By this we know that we stay in Him, and He in us, because He has given us of His Spirit.

This phrase in verse 11, telling us we ought to love one another, is saying that we are to love one another in the same way He loved us, willing to give our lives for one another (3:16).

It is interesting here in verse 12, that it suggests that if we love one another Elohim stays in us and His love is perfected in us, when John has already told us in chapter 2:5 that it is when we guard His Word that His Love is perfected in us. Once again we see that the idea of love and the idea of obedience to His Torah are connected.

Verse 13 tells us that we can be assured of the oneness we have with Him because He has given us His Spirit. Here is another example of oneness being associated to obedience because as has been mentioned before YHWH’s Spirit is the Spirit of Truth that would lead us into obedience.

If you’re paying attention you’ll notice that love, spirit and obedience are woven together in a tapestry of truth. These three elements cannot be separated and we cannot claim to have the Spirit of YHWH without having obedience to His Torah.

You cannot claim to love YHWH and your neighbor and be walking in disobedience to the Torah, because it is the Torah that teaches us how to love YHWH and our neighbor.

**1Jn 4:14**  And we have seen and bear witness that the Father has sent the Son, Saviour of the world.

**1Jn 4:15**  Whoever confesses that יהושע is the Son of Elohim, Elohim stays in him, and he in Elohim.

**1Jn 4:16**  And we have known and believed the love that Elohim has for us. Elohim is love, and he who stays in love stays in Elohim, and Elohim in him.

**1Jn 4:17**  By this love has been perfected with us, in order that we might have boldness in the day of judgment, because as He is so are we in this world.

**1Jn 4:18**  There is no fear in love, but perfect love casts out fear, because fear holds punishment, and he who fears has not been made perfect in love.

This passage is basically restating slightly different words the same thing and said over and over again. It’s not really that hard to determine what’s being said here if you allow what’s already been said to define what’s being said.

Verse 14 restates the fact that John is a witness that YHWH sent Yahushua to be Savior of the world. The next verse starts with “whoever confesses that Yahushua is the Son of Elohim”, which is interesting because it goes back to the idea or the concept of obedience.

I know, the average person is thinking that this is a statement of faith and not a statement of obedience, however there is no such thing as faith without obedient and (James 2:26).

Furthermore, the very statements of confessing Yahushua as the Son of Elohim is in itself a statement of obedience because Yahushua could never be declared the Son of YHWH as He Himself had not been obedient to the Torah of YHWH. And to confess Him as the Son of YHWH and our Savior is a commitment to obey the Torah of YHWH.

In verse 16 it says that YHWH is love and that whoever stays in love also stays in YHWH. This has multiple interesting elements in it. See, there is a passage in Psalms 138:2 that, when translated correctly, teaches us that the Name of YHWH and the Word/Torah of YHWH are equal.

**Psa 138:2**  I bow myself toward Your set-apart Hěḵal, And give thanks to Your Name For Your loving-commitment and for Your truth; **For You have made great Your Word, Your Name, above all.**

It is important to understand that His Name and His Word/Torah have equal authority above all things because they are A representation of who He is. They are both an expression of His All-Knowing, All Powerful and never changing nature. To deny His Name is to deny His Word to deny His Word is to deny His Name.

To disobey His Word/Torah is to deny His Word/Torah and thus deny His Name. We can’t have it both ways; we cannot call Him Father and then disobey His Word/Torah. See, the Torah Is referred to by Brother James (2:8) as the Royal Law and association with loving your neighbor.

Since YHWH is love and His Word/Torah is the full expression of Himself, then we understand that his Word/Torah is love. To be in YHWH is to be in His love and to both be in Him and His love is a statement of obedience. Consider what Messiah said in John 15:10.

**Joh 15:10**  “If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.”

Do you see it? The Messiah said that He stayed in His Father’s love because He guarded His Father’s commands. If it worked for Messiah then it’ll work for us, this is why this same John said that if we say we know Him we are to walk as he walked (1 John 2:6).

Again, verse 17 refers to perfection and this perfection is connected to being in the love of YHWH. We know that John said in chapter 2:5 that is to guarding His Word that His love is perfected in us. Why then does verse 17 go on to say that this perfect love gives us boldness in the “Day of Judgment”?

The answer is pretty easy isn’t it? We have boldness in the day of judgment because we obey. The whole of Scripture teaches us that obedience brings life and disobedience is sin and brings death. Or don’t you understand what Paul meant and Romans 6:23?

**Rom 6:23**  For the wages of sin is death, but the favourable gift (grace) of Elohim is everlasting life in Messiah יהושע our Master.

I always found it interesting that the verses most often quoted by Christians seldom mean what they quote them to mean. Take this verse in Romans chapter 6; it is one of the most quoted verses in Christian dogma. It is a major verse in their “Romans Road” to salvation.

The problem is that they first quote chapter 3 verse twenty-three where it says that “all men have sinned and fallen short of the glory of Elohim”. Then, they quote this verse showing that they were guilty of sin and in need of the grace of YHWH through belief in this is His Son Yahushua.

Now one might say, “What’s wrong with that?” and my answer would be nothing. However, it is the only way they use this verse and the use of it in this way is not the way it was intended to be used, because they’ve removed it from its immediate context.

Now any English teacher they you ever had in all your life that was teaching her how to read taught you the very basic principle of immediate context. It’s the main component of reading comprehension. You cannot comprehend or understand the meaning of a passage without understanding the context in which it’s being written.

I tell you now, Romans 6:23 is indeed a warning, but it is a warning about obeying the Torah and achieving everlasting life in contrast to disobeying it and dying (the Second Death: the Lake of Fire).

Let’s consider for a moment the context of Romans 6 (author has added the meanings of words and phrases as well as Scripture references within parentheses to help reader understand Paul’s intended meaning).

**Rom 6:1**  What, then, shall we say? Shall we continue in sin (disobey the Law/Torah-1 John 3:4), to let favour increase?

**Rom 6:2** Let it not be (**NO**)! How shall we who died to sin (disobedience) still live in it (disobedience)?

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**Rom 6:14**  For sin (disobedience) shall not rule over you, for you are not under (the condemnation of) the law but under favour.

**Rom 6:15**  What then? Shall we sin (disobey the Law/Torah) because we are not under (the condemnation of) Torah but under favour? Let it not be (**NO**)!

**Rom 6:16**  Do you not know that **to whom you present yourselves servants for obedience, you are servants of the one whom you obey**, whether of sin (disobedience to the Law/Torah which leads) to death (verse 23), or of obedience (to the Torah which leads) to righteousness (Deuteronomy 6:24-25)?

**Rom 6:17**  But thanks to Elohim that you **were** servants of sin (disobedience), yet you obeyed from the heart that form of teaching (the good news of faith in Yahushua) to which you were entrusted.

**Rom 6:18**  And having been set free from (the condemnation for) sin, you became servants of righteousness (obedience to the Law/Torah-Romans 7:22-25).

**Rom 6:19**  I speak as a man, because of the weakness of your flesh. For even as you **did** present your members as servants of **uncleanness, and of lawlessness resulting in lawlessness** (disobedience the Law/Torah), so now present your members as servants of righteousness (obedience to the Law/Torah) **resulting in set-apartness**.

**Rom 6:20**  For when you **were** servants of sin (disobedience), you were free from (the reward for) righteousness.

**Rom 6:21**  What fruit, therefore, **were** you having then, **over which you are now ashamed**? For the end thereof is death (vs. 16 and 23).

**Rom 6:22**  But now, having been set free from (the condemnation for) sin, and having become servants of Elohim (to obey His Law/Torah), you have your fruit resulting in set-apartness, **and the end, everlasting life.**

**Rom 6:23**  For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.

My additions to this passage may or may not confuse the matter, however a careful review of what I’m saying and a check on the verses that define the meanings of the words and phrases in this passage will help the meaning become clear.

In summary, Paul is saying that even though we have been set free from the condemnation of death, that we inherited from Adam (see chapter 5) and we earned for ourselves through disobeying the Torah, through grace it does not give us the authority to live in disobedience to the Torah.

Even though we are saved from that condemnation through faith in Messiah, continual disobedience to the Torah still brings death. Paul is saying that even in our faith disobedience needs to death but obedience leads to righteousness which sets us apart unto eternal life.

There is a progression here that Paul is trying to get through to us. This progression begins with belief in Yahushua Messiah to be set free from the condemnation of past sin (Romans 3:25) and then requires us to begin serving YHWH through obedience to His Torah, which sets us apart unto Him and “ends” in everlasting life.

This is the context of Romans 6, so verse 23 is the conclusion of this obedience/disobedience context and Paul concludes that if we continue to sin (disobey the Torah) we will die but if we live righteously (obey the Torah) we will inherit eternal life because of our faith in Yahushua Messiah.

I know this is contrary to what your pastors are teaching you but the context cannot be denied and to further the case I encourage you to is carefully consider what Paul says in chapter 7 and 8, because in these two chapters Paul is going to say the exact same thing over again using different language.

In chapter 7 Paul discusses the difference between the inner-man (i.e. spirit-man) that desires to obey the Torah (vs. 22 and 25) and our members (i.e. physical-man) that desires to disobey the Torah (sin - vs. 23 and 25).

In chapter 8 Paul expresses the same concept using our spirit (inner-man) in contrast to our flesh (physical-man). He states that the way for us to avoid further condemnation is to walk in obedience to the spiritual man that obeys the Torah (consider 7:14, where it states that this Torah is spiritual). He furthermore explains to us not to follow the physical man, who does not obey the Torah (8:7).

Paul’s conclusion of the matter rest in verses 12 and 13,

**Rom 8:12**  So then, **brothers**, we are not debtors to the flesh, to live according to the flesh.

**Rom 8:13**  For **if you live according to the flesh, you are going to die**; but if by the Spirit you put to death the deeds of the body, you shall live.

Again this is something your Pastor is not going to highlight in your study in the book of Romans because he too has been led stray by the lawless dogma of the present-day church. See, Paul is clearly talking to the brethren here and warns us that if we live according to the flesh (not subject to the Torah-verse 7) we are going to die.

Contrasting this, of course, with “putting to death the deeds of the flesh, through the spirit” to gain life. This phrase is so sorely misunderstood that it shocking. See the only way to put to dead the deeds of the flesh, which does not subject itself to the Torah, is to walk in the deeds of the spirit, which by contrast subjects itself to the Torah.

In chapter 7:12 and 14 Paul says that the Law/Torah is holy, just (righteous), good and spiritual so it goes to reason that the spiritual man who would live holy and just and good before he YHWH would subject himself to the Torah.

The problem with modern teachers of the Scripture is that they don’t subject themselves to the Torah and are thus unable to get true understanding (Deuteronomy 4:5-6). Furthermore, they do not see the writings of the disciples from the same mind and heart of the disciples. The disciples understood that the Tanak, especially the Torah, was the foundation upon which everything they said and everything they did was predicated on.

If modern teachers would allow the Tanak to define their understanding of what the Messianic writers are saying and would then subject themselves to what the Torah says, their understanding and wisdom would blossom and they would reject the heresy of modern dogma.

Going back now to our passage in 1 John 4:17 we see that John makes the statement, “as He is so are we in the world”. Think about this for a moment because is trying to tell you something. “As He is”, how exactly is He?

Let’s see:

**Exo 34:6**  And יהוה passed before him and proclaimed, “יהוה, יהוה, an Ěl **compassionate and showing favour** (grace), **patient**, and great in **loving-commitment and truth** (Psalms 119:142),

**Exo 34:7**  watching over loving-commitment for thousands, **forgiving crookedness and transgression and sin**, but **by no means leaving unpunished, visiting the crookedness** of the fathers upon the children and the children’s children to the third and the fourth generation.”

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**Lev 20:26**  ‘And you shall be set-apart to Me, for I יהוה am set-apart, and have separated you from the peoples to be Mine. (Lev 11:44, Lev 19:2)

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**1Pe 1:13**  Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you At the revelation of יהושע Messiah,

**1Pe 1:14**  as obedient children, not conforming yourselves to the former lusts in your ignorance,

**1Pe 1:15**  instead, as the One who called you is set-apart, so you also should become set-apart in all behaviour,

**1Pe 1:16**  because it has been written, “Be set-apart, for I am set-apart.”

The passage in Exodus shows us the basic nature of YHWH, in that He is loving, compassionate and full of mercy but also He is truth and He is just. In fact, He is Truth, Justice and Love, so much so that He is unable to side with one above the other.

In that YHWH is just He is unable to forgive sin, however, in that He is merciful He provided a sacrifice through which our sin could be redeemed. It is through the sacrifice of His Son Yahushua that He was able to both remain righteous Himself and yet make righteous the sinner through faith (Romans 3:21-26).

The remaining verses, which I’ve quoted above, talk about “holiness”, stating clearly that we are to be holy even as He is holy. The question remains what does holy mean?

Holy: **H6944 – “**qôdesh”,From H6942; a sacred place or thing; rarely abstractly sanctity: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

**H6942 – “**qâdash”,A primitive root; **to be (causatively make, pronounce or observe as) clean** (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

**G40 – “**hagios”,compare G53; sacred (**physically pure, morally blameless** or religious, ceremonially consecrated): - (most) holy (one, thing), saint.

**G53 – “**hagnos”**,** From the same as G40; **properly clean**, that is, (figuratively) innocent, modest, perfect: - chaste, clean, pure.

Generally speaking, to be holy means to be pure, blameless or clean. Typically the word holy is understood to mean “set-apart”, as in distinguished from something. Scripturally, to be holy or set-apart unto YHWH means that we have completely removed ourselves from the world or worldly things, so as to serve YHWH in the manner in which He has commanded.

So, when John said that “as He is so should we be in the world” is referring to the fact that we as followers of Yahushua should “walk as He walked” (1 John 2:6). We should be living and speaking the truth, walking justly before men with compassion and love and mercy for all men.

The meaning of John statement is the same as the meaning of most all of his statement so far, and that is our need to obey the Torah because it is in obedience to the Torah that we live set-apart unto YHWH and walk as Yahushua walked.

John statements in verse 18 concerning love and fear is again connected to obedience as stated above. If we are walking in obedience to the Torah as we are commanded we have no fear of being judged. And when he says that the one who fears has not been made perfect in love is again referring to obedience.

As we’ve shown, it is obeying the Torah that makes us perfect in love (1 John 2:5) so then if we are afraid of being judged it is because we have not established our hearts and the perfection of His love and generally this is a reference to the intent of our heart to obey.

If you remember, in chapter 3:18-21, John referred to our hearts comparing the doubtful heart, which may fear, and the obedient heart that doesn’t doubt and thus has boldness before YHWH. It states that afar heart condemns us Yahweh is greater than our heart and this is similar to what John is saying here in chapter 4.

We have to remember that is not are perfect adherents to the commandments of Torah that shall judge us but the perfection of our intent to obey. Remember that the Word/Torah is a double-edged sword and discerns the thoughts and intents of the heart (Hebrews 4:12). So then we have no need to fear condemnation as long as were **walking** in the love of YHWH, through belief in Yahushua Messiah and obedience to the Torah.

**1Jn 4:19**  We love Him because He first loved us.

**1Jn 4:20**  If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?

**1Jn 4:21**  And we have this command from Him, that the one loving Elohim should love his brother too.

This last portion of chapter 4 is pretty easy to understand but verse 19 is the most interesting because it expresses both faith and obedience, which of course you cannot have one without the other.

John says that “we love Him because He first loved us”, which is a reference to the same thing Paul said in Romans 5:6-8, where it says that He showed His love towards us that while we were yet sinners Messiah died for us. It is our response to His love in the sacrifice of Yahushua that gives us the impetus to love Him in return through obedience to the Torah.

Make no mistake however, those that would tell you that we obey the Torah to prove our love for Him but do not show through the Scripture our absolute requirement to obey the Torah in our faith, are treading very thinly on the edge of the abyss.

It is an absolute requirement to obey the Torah as believers least we bring upon ourselves again the condemnation we had once overthrown in our faith. Consider Paul’s words in Galatians 2.

**Gal 2:17**  “And if, while seeking to be declared right by Messiah, **we ourselves also are found sinners**, is Messiah then a servant of sin? **Let it not be**!

**Gal 2:18**  “For if I rebuild what I once overthrew, I establish myself a transgressor.

Consider what Paul is saying here, he is talking about those of us that have declared that we have been made right or justified by our faith in Yahushua, and yet continue to sin (disobey the Torah). He asks whether or not our having faith in Messiah allows us to disobey the Torah and his answer is an emphatic **NO**! Why?

“If we rebuild what we once overthrew”. What does this mean do you think? To answer that question we have to ask ourselves what is it that we overthrew when we were justified or made right in Yahushua, and the answer to that is condemnation.

Remember what Paul has said over and over again in all his writings, it is our faith in the good news of Messiah’s death, burial and resurrection that justifies us from the sins of our past and frees us from the death penalty we owed for them.

We’ve already covered what he said in Romans 6 concerning our post faith requirement to obey the Torah unto righteousness and set-apartness. It is only through completing this process that we receive eternal life because of our faith.

Paul is saying the same thing here as he did in Romans 6. You see, he is asking us whether or not believing in Messiah allows us to disobey the Torah and his answer is no. Because if we continue to live in disobedience to the Torah (sin) after we believed in Messiah and been cleansed from sin, then we rebuild for ourselves again the guilt of sin and the death penalty that accompanies it.

This is what Paul means it in the concluding phrase, “I establish myself a transgressor”. See by not obeying the Torah in our faith we prove that we am not a sons but violate towards, sons of disobedience. Disobedient sons do not inherit.

The last 2 verses of 1 John chapter 4 is the lead in to the first 3 verses of chapter 5. I quoting these once before and we’re going to go into more depth in a moment, however it is most important that you remember that chapter and verse headings, such as chapter 4 verse 1, were added by scribes long after the Scripture was written.

Many times this scribal addition breaks up a discussion in very inappropriate places. This helps the confusion because the Scripture was meant to be read as one continuous document so that the context would continually flow throughout your reading of it. We are encouraged to read our Bibles so many chapters a day however, if you had read chapters 1 and 2 one day and then chapters 3 and 4 another day you could never follow the contextual flow flow.

If you had read chapter 4 yesterday and started to read chapter 5 today the flow of what you read yesterday is now gone and you start reading chapter 5 today outside of its original context.

The end of chapter 4 tells us that if we say we love Elohim but don’t love our brother were liars and that the command that YHWH has given us is that if we say we love Him we should also love our brother. That sounds simple enough except when you go on to chapter 5 where it tells us that we know we love our brother because we love Elohim and keep His commandments (Torah).

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**Chapter 5**

**Jn 5:1**  Everyone who believes that יהושע is the Messiah has been born of Elohim, and everyone who loves the One bringing forth also loves the one having been born of Him.

**1Jn 5:2**  By this we know that we love the children of Elohim, when we love Elohim and guard His commands.

**1Jn 5:3** For this is the love for Elohim, that we guard His commands, and His commands are not heavy,

**1Jn 5:4**  because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.

There’s a couple things I need to say about this first part of this line, is what most people do not understand is what it means to be born of Elohim. You have to remember that the “New Birth” that we receive by faith in Yahushua is a two part process.

First, there is the spiritual new birth that received by confession Messiah and belief His work of redemption, while the physical new birth, the rebirth of the body, does not happen until the resurrection. So rebirth is a two-part process this is what Messiah is referring to in his discussion with Nicodemus and John 3.

**Joh 3:1**  And there was a man of the Pharisees, Naḵdimon was his name, a ruler of the Yehuḏim.

**Joh 3:2**  This one came to יהושע by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.”

**Joh 3:3**  יהושע answered and said to him, “Truly, truly, I say to you, unless one is born from

above, he is unable to **see** the reign of Elohim.”

**Joh 3:4**  Naḵdimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?”

**Joh 3:5**  יהושע answered, “Truly, truly, I say to you, unless one is born of water **and** the Spirit,

he is unable to **enter** into the reign of Elohim.

**Joh 3:6**  “That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.

Now I have heard a lot of Christian teachers teach on this and I’ve yet to hear one that knew what he was talking about. This passage is really about baptism and the distinction between the spiritual new birth and the physical new birth.

What most Christians don’t realize, is that there is a process that leads from one to the other, so they misunderstand what it means to be “Born Again”. First of all let’s start in verse two where Nicodemus says that he recognized Yahushua as having come from Elohim because of the signs He had done.

Most people assume that it was all the miraculous healings and stuff the Messiah did that gave evidence that He was of YHWH but that is only partially true. In both the Torah (Deuteronomy 13:1-5) and in the Messianic Writings (Matthew 24:24; 2 Thessalonians 2:9) we are warned about those coming with power doing great signs and wonders in falsehood. So it was not the signs and the wonders of the miracles alone that proved Yahushua was of Elohim.

You have to remember that Nicodemus is a teacher of the Torah, as Messiah Himself says in this passage (vs. 9), and so he knows what Deuteronomy 13:1-5 says. Nicodemus knows that if someone comes doing signs and wonders but is teaching us to live in a way other than YHWH said in His Torah, that that person is a false prophet.

So, it’s not just the signs and wonders that Messiah was doing but also His own teachings concerning the Torah and our need to obey it, as well as His own testimony of obedience before the people.

Messiah’s response to Nicodemus’s statement is about the new birth, and he says, “unless one is born from above, he is unable to **see** the reign of Elohim”. Now as I said before, this passage is referring to baptism as an analogy of new birth.

Long before Messiah came the followers of YHWH understood that baptism (mikvah) was a shadow picture of new birth, you went down into the water in your unclean state and came up “born again” in a new clean state. A mikvah is a total immersion of one’s body in a body of living (moving) water.

So, Nicodemus recognized Messiah’s words having to do with baptism and new birth but not really understanding the implications of what Messiah intended him to know and that’s why Messiah questioned him as a teacher of the Torah in verse 9.

In Messiah’s response He said that unless a man be born from above he cannot “see” the reign of Elohim but after Nicodemus questioned Him again Messiah went on to say, “unless one is born of water **and** the Spirit, he is unable to ‘**enter’** into the reign of Elohim”.

See: **G1492** – “eidō”, A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: - be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700.

It would be better to understand the word “see” here to mean perceive as in coming to an understanding of. Once we have been born again from above we can now perceive that we are on the path the kingdom, which is the road eternal life.

The other verse says that we must be born of **water and of Spirit** to **enter** the kingdom. To understand this we have to understand the difference between water baptism and Spirit baptism, and the distinction between the baptism of Spirit that we receive at confession and the fullness of the Spirit baptism at the resurrection.

The baptism of the Spirit that we receive when we confess the Messiah as Savior is a “token” or down payment until the fullness of the Spirit is complete at the resurrection.

For example: When you go to buy a house the first thing you must do is put down a lump sum payment as a down payment and then over the next number of months you make payments every month until you’ve paid this house off. Though you reside in the house the house is not yours until after you’ve completely paid off the cost of the house.

This “token of the Spirit” is similar in that we first get a portion of His Spirit, which gives us the gifting’s and offices to do the work of the Body. This “token of the Spirit” is given to us primarily to **cause us to walk in His laws and His right rulings, to do them** (Ezekiel 36:27).

We do not take part in the fullness of the Spirit until the resurrection when we will receive our new spiritual bodies (1 Corinthians 15: 35-54). This can be clearly seen in the shadow pictures of the Exodus.

The crossing of the Red Sea, which delivered them out of Egypt, represents our baptism in water which causes us to be born again in the inter-man (spirit-man) and delivers us out from under the authority of this world and into the authority of Messiah.

The crossing of the river Jordan, which took them out of the wilderness and into the Promised Land, represents our full baptism of the Spirit at the resurrection, which causes the outer-man (physical-man) to be born again into a spiritual body and delivers us out of this world system and into the kingdom of Yahushua.

Between these two water crossings, there are two more significant water events both having to do with a rock.

After the children of Israel crossed the Red Sea they traveled for a little while and became thirsty and complained to Moses about it. Moses then went to YHWH who instructed him to go to the rock at Horeb and strike it with the staff.

Moses did as he was instructed and out of the rock came enough water for all the people and all their animals to drink while there were in that place. This shadow pictures the down payment of the Spirit we get after our confession and baptism in Yahushua.

Later, towards the end of their journey, the people came to Moses again and again Moses went to the YHWH but this time he was instructed to speak to the rock. Instead, in his anger and frustration at the people, Moses struck the rock a second time and brought forth water.

However, this action on the part of Moses kept him and his brother Aaron out of the Promised Land. They were not allowed to enter because of this disobedience. Moses corrupted the shadow picture and thereby brought upon himself and his brother, judgment.

In 1 Corinthians 10 Paul says that this Rock was Messiah. Consider carefully what this means, because it’s important.

Before the people could get the water from the first Rock it had to be struck and so to Messiah had to be struck down in death before we could receive the down payment of the Spirit. If you remember, in John (16:7) Messiah told us that He had to go away before the Spirit could be sent.

This shadow picture had to be fulfilled and it was, once Messiah had been struck down and ascended into heaven the Spirit of YHWH descended upon the people at Shavuot (Pentecost) as a down payment until the purchase price (resurrection-new body) was fulfilled.

The second Rock however only had to be spoken to for the people to receive water and so to in our faith all we need to do is make a request to the Father, in the name of Yahushua to receive of the Spirit. It was this shadow picture that was corrupted by Moses’ disobedience.

Can you see the picture here? You’ll find that if you take the story of the exodus and overlay it on what the Messianic Scripture actually teaches about our salvation, you’ll see a perfect match because the example of the one, teaches the principles of the other.

Messiah says that we must be born of water and of Spirit; He is referring to the two river crossings, one at the Red Sea and the other the river Jordan. See, Israel was not even on the path to the Promised Land until after they were delivered from Egypt at the Red Sea.

It is the same for us in that we are blind to the principles of the kingdom and cannot **perceive the** path to the kingdom until after we’ve been delivered from the authority of this world which are water baptism is a symbol of.

This water baptism however, only gives new birth to the inner (spirit) man but does nothing for the outer (physical) man. It is our inner (spirit) man that is renewed daily while our outer (physical) man perishes (2 Corinthians 4:16).

The down payment of the Spirit is given to help us know and do what is required of us to get from the water baptism (Red Sea) to the fullness of the Spirit baptism (river Jordan). It is not until we have fulfilled **both** of these baptisms that we **enter** the kingdom of Yahushua.

In 1 John 5, when John says that those who believe in Messiah are born of Elohim, he is referring to the new birth of the inner (spirit) man. Then, he tells us of our responsibility as newborn in Elohim, we must love our brother.

Furthermore, he tells us what it means to love our brother, or how to accomplish it, when he tells us that those who love the children of Elohim are those who love Elohim and keep his commandments. Here again our new birth in Elohim through Messiah and our love for the brothers is directly connected to our obedience to the Torah.

If that’s not enough, he defines what the love of Elohim means and it has to do with obeying the Torah. Not only this, but obeying the commandments should not be a burden for us.

See Christianity today is making a big deal of its freedom from having to obey the Torah when John is saying that if we love him we will obey the Torah and then obeying it would be a joy to us. If you’re thinking obedience to the Torah is a burden it’s because you don’t live in the love of Elohim.

Lastly, John connects all this together as part of our overcoming the world. He also connects it all to belief. As I said over and over again, once we believe in the death burial and resurrection of Yahushua Messiah we are required to keep the Torah of YHWH with joy and to do it in an attitude of love.

I would like to take a moment now before we proceed to say something about being in “Overcomer”. In Revelation 2 and 3, John was instructed to write letters to the seven churches and in each one of these letters he refers to those who “overcome” their trials as those who will inherit.

There is a debate about the seven churches represent, whether they were the actual seven churches of the time, whether they are seven ages of the churches history or whether they represent the basic character of the church as a whole in the last day.

I am one of those that believe that all prophecy has an immediate, historical and in time component. So, quite frankly all three of the positions above could be accurate, however it is important to remember the context of this book.

Book of Revelation is can fully and completely about the things that shall soon come to pass and John says that he was in the Spirit on the Lord’s Day. Most Christians are under the erroneous conclusion that the “Lord’s Day” refers to Sunday, but this phrase has nothing to do with the day of the week.

This phrase, “Lord’s day” is a reference by John to what the Tanak calls “the day of YHWH”, which is a reference to the day the Messiah returns in wrath and flaming fire (1 Thessalonians 1:1-10). The book of Revelation is a vision, or series of visions, that showed John the things that lead up to this day, the things that take place on that day and the things that take place after it.

So, when John, or anyone else in Scripture, refers to those who overcome their referring to those who have believed in Yahushua Messiah and walked in obedience to the Torah in an attitude of love to the very end.

**Rev 14:12**  Here is the endurance of the set-apart ones, here are those **guarding the commands of Elohim and the belief of יהושע**.

What makes this so interesting is that the “overcomers” are Israel, we know this because the meaning of the name Yisra’el is, “he who struggles with El and overcomes”.

Now I know, if you’re A Christian you’ve probably been told you are not Israel but are part of the Gentile Church, unfortunately there is no such thing in the Scripture as a Gentile church.

What Scripture does say however, is that Yisra’el is made up of both “the native born and the stranger (Gentile) that sojourns with them” (Exodus 12:49). It says that there is one law/Torah for both (Exodus 12:49; Numbers 15:15-16) and it says the stranger that sojourns with Yisra’el is to be treated as the native born among them (Leviticus 19-34).

It has always been YHWH’s intension to unite all mankind into one family in the Name of His Son, Yahushua the Messiah, as He promised Abraham in Genesis 12:1-4. The name of this family is Yisra’el - “The Overcomers”.

**1Jn 5:6**  This is the One that came by water and blood: יהושע Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth.

**1Jn 5:7**  Because there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

**1Jn 5:8***And there are three that bear witness in earth,* the Spirit, and the water, and the blood. And the three are in agreement.

There is much in this passage that has led to doctrinal debates ad nauseam and I’m not sure I can add much to the debate other than a practical attempt to discern the meaning. Before we get started though, I want you to notice that part of this quote above has been added in a different font and underlined.

This emphasized portion is not in many modern versions of the Bible and arguably for good reason. It should be noted that the Dutch scholar **Desiderius Erasmus** did not include it in his first edition of the Greek New Testament in 1516 because he did not find it in any of the Greek manuscripts available to him.

According to Bruce Metzger (deceased), who was a leading authority on NT manuscripts, the following evidences suggest that this portion was not part of the original text.

-The passage is absent from every known Greek manuscript dating before the 16th century [the era of controversy over Erasmus' Greek edition].

-The passage is quoted by none of the Greek Fathers, who, had they known it, would certainly have employed it in the Trinitarian controversies of the 3rd and 4th centuries (Sabellian and Arian).

-The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic) — except the Latin. It is also not found in Jerome's original Latin Vulgate (Codex Fuldensis, Codex Amiatinus) or in the Old Latin version in its early form (as used by Tertullian, Cyprian, and Augustine).

**-The earliest instance of the passage** is in a 4th century Latin treatise entitled *Liber Apologeticus* (chap. 4), attributed either to Priscillian (d. ca. 385) or his follower Bishop Instantius in Spanish. The passage was apparently written in the margin as an allegorical gloss. In the 6th century scribes began to include it within the text of 1 John 5, where it shows up in later copies of the Old Latin. It is not found in Jerome's **original** Vulgate translation (ca. AD 400).

From: B.M. Metzger, The Text of the New Testament (2nd ed., 1968).

Also, both Martin Luther and Isaac Newton, who was an avid student of Scripture, thought this portion was an addition to the original. Newton argued against it and Martin Luther did not put it in his 1545 translation.

I am not going to attempt to clarify the matter here but in reality it really doesn’t matter. Whether this portion is part of the original or is a later addition to emphasize the Church’s Trinitarian doctrine is of little matter because this passage is only Trinitarian from a certain perspective.

The argument over this passage has frankly blinded us from the meaning of the passage and added to the confusion. So let’s find out what is really going on here and then will look at whether or not this portion can be understood to be in agreement with the totality of Scripture.

Throughout this writing John has emphasized several times that Yahushua was the son of Elohim saying even in the first verse that he was a witness to the Word of life, Yahushua through whom we have eternal life.

John emphasized in verse 5 of this chapter that the overcomer is he that believes that Yahushua is the son of Elohim. And in verse 6 he states that the Spirit of YHWH, which is the Spirit of truth, bears witness of Yahushua.

Verse 7 begins with the phrase, “because there are three that bear witness”. So everything being said in this passage has to do with the witness of the fact that Yahushua is the son of Elohim.

The portion that is in dispute declares that three bear record “in heaven” and that these three are the Father, the Word and the Holy Spirit, and that these three are one. The problem is that the Catholic Church and some of her Protestant daughter’s have used this passage to vindicate their Trinitarian doctrine.

For those who don’t know, Trinitarian refers to three, and the Christian church refers to Elohim as a triune deity, meaning three and one. They refer to them as God the Father, God the Son and God the Holy Spirit, which any four-year-old can tell you sounds like three gods.

The problem with this concept is that long before the advent of Messiah nearly all the false religions had a tri-unity of god’s and the Trinity of the Catholic Church is nothing more than the sun-god, fertility goddess and child worship of ancient Babylon.

The Scripture, both in the Tanak and the Messianic Writings, say that YHWH is “echad” Or One. This word “echad” has the meaning of absolute and complete unity, though not necessarily one in being. There is a lot of confusion among teachers about how this word should actually be understood as it relates to the Father, the Son and the Spirit.

One thing that cannot be questioned is that the YHWH is A spirit (John 4:24) so obviously, the Spirit of YHWH is YHWH. Yahushua the Son, is the Word of YHWH in the flesh (John 1:14) and as the Word of YHWH, He is the full expression of who YHWH is in human form.

So, when the Scripture says that, “in Him, resides the fullness of the Godhead bodily” (Col 2:9), it is telling us that all that YHWH is represented in the man Yahushua Messiah. Scripture clearly shows that the Word of YHWH appeared to Abraham (Genesis 15:1) and that He appeared with: two other men (angels) just prior to the destruction of Sodom and Gomorrah (Genesis 18: the man that remains behind to debate with Abraham refers to Himself as YHWH), and there are several other examples that could be named.

These pre-incarnate appearances of the Word are called theophanies (the appearance of Elohim in human form) and most teachers, both Christian and Messianic, consider them pre-incarnate manifestations of Yahushua.

However, the Word of YHWH is not the called the Son of YHWH until after the Word takes on human form. To YHWH His Name and His Word are equal (Psalms 138:2), i.e. echad!

Now, to go further than what the Scripture actually says and try to speculate about the fullness of who and what YHWH is beyond what He has told us is A work of futility. Whole religions have been created based on these types of futile arguments and all we want to know is what the Scripture says.

So the portion in chapter 5:7, which talks about three witnesses in heaven, is not incorrect in and of itself but can be twisted to be incorrect depending on how you interpret it.

Messiah Himself said that the Scripture was a witness of Him (John 5:39), and that if He was a witness of Himself that His witness was true (John 8:14), and that the Father bear witness of Him (John 5:36-37) and lastly we know that the Spirit descended upon Him at His baptism at which time a voice spoke from heaven saying that “you are my beloved Son, in you I will pleased” (Luke 3:21-22).

Now that we’ve discussed that let’s move on to verse 8, where we see that it says there are three witnesses, namely the spirit, the water and the blood. As I said there is plenty debate over what this means but we know the context is the witness of Messiah being the Son of Elohim, so these must be interpreted by that context.

If the reference to the spirit here refers to His Spirit, then what was quoted above (Luke 3:21-22) is an example of the witness of the Spirit of YHWH declaring Yahushua as the Son of YHWH.

However, it’s possible that the spirit mentioned in this passage is actually our spirit, which has been born again by our faith in Yahushua Messiah, and would witness to the work of Messiah in us through our desire to obey as Paul said in Romans 7:22-25.

The reference to the water here could be a reference to the event of Messiah’s baptism at which time the Spirit of YHWH descended on Him and declared Him to be YHWH’s beloved Son (Luke 3:21-22). It is vaguely possible that the referenced water here is to when the Messiah walked on water (Matthew 14:25-33), where those in the boat bowed before Him and declared, “Truly, you are the Son of Elohim.”

The referenced to blood here could only refer to the blood He shed on our behalf. The question is how does it bear witness that He is the Son of Elohim?

I would have to say it’s in the fact of His resurrection. It’s His rising from the dead that gives proof that He was the Son of Elohim, as this voice from heaven had said at His baptism. It is His resurrection that proves that He was the sacrifice promised by the Father and that His blood was propitiation (redemption price) that would make atonement for our sins (Romans 3:24-25).

This our faith in His blood sacrifice that justifies us from the penalty of our past sins (i.e. death) and making us alive again in the inner (spirit) man who desires to obey as mentioned above.

**1Jn 5:9**  If we receive the witness of men, the witness of Elohim is greater, because this is the witness of Elohim which He has witnessed concerning His Son.

**1Jn 5:10  The one who believes in the Son of Elohim has the witness in himself**, the one who does not believe Elohim has made Him a liar, because he has not believed the witness that Elohim has given concerning His Son.

Notice here where it says that those of us who believe have the witness in ourselves. This hints to what I said above about the born again inner (spirit) man, which desires to do the will of YHWH even though his outer (physical) man struggles to disobey.

The one that does not believe that Yahushua is the Son of YHWH has declared by is unbelief that YHWH is a liar, which is not a position I’d like to have on the Day of Judgment.

**1Jn 5:11**  And this is the witness: that Elohim has given us everlasting life, and this life is in His Son.

**1Jn 5:12**  He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life.

**1Jn 5:13**  I have written this to you who believe in the Name of the Son of Elohim, so that you know that you possess everlasting life, and so that you believe in the Name of the Son of Elohim.

Here John is giving his assurance, because he was in eyewitness to these things (1:1-4), that those of us who have trusted the witness of Elohim, that Yahushua is His Son, we have eternal life within us. Remember what John said in chapter 1, that eternal life was manifested unto them in the form of Yahushua Messiah.

To every believer that confesses the name of Yahushua Messiah unto salvation is the promise of Yahushua coming to live in them, however that belief must be evidenced by obedience.

**Joh 14:15** “If you love Me, you shall guard My commands.

**Joh 14:16**  And I shall ask the Father, and He shall give you another Helper, to stay with you forever –

**Joh 14:17**  the **Spirit of the Truth**, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for **He stays with you and shall be in you**.

**Joh 14:18**  “I shall not leave you orphans – **I am coming to you**.

**Joh 14:19**  “Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live.

**Joh 14:20**  “In that day you shall know that I am in My Father, and you in Me, and I in you.

**Joh 14:21**  “He who possesses **My commands and guards them**, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.”

**Joh 14:22**  Yehuḏah – not the one from Qerioth – said to Him, “Master, what has come about that You are about to manifest Yourself to us, and not to the world?”

**Joh 14:23**  יהושע answered him, “If anyone loves Me, he shall guard My Word. And My Father shall love him, and **We shall come to him and make Our stay with him**.

**Joh 14:24**  “He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me.

All through the Scripture from the very first book to the very last book this basic principle remains, that to love YHWH and beloved by Him one must obey the Torah.

Obedience to the Word/Torah is the path of blessing, of good, of life and of inherita**nce but** disobedience to the Word/Torah is the path of cursing, of evil and of death (Deuteronomy 30:11-20).

Those who have the mind of the flesh (disobedience) do not subject themselves to the Torah, so they cannot please Elohim, and those who to walk in the flesh shall die (Romans 8:7, 13).

As I just said and I shall say again, those who walk in the flesh do not subject themselves to the Torah (Romans 8:7) and shall not inherit the kingdom of YHWH (Galatians 5:21; 1 Corinthians 6:9-10).

**1Jn 5:13**  I have written this to you who believe in the Name of the Son of Elohim, so that you know that you possess everlasting life, and so that you believe in the Name of the Son of Elohim.

**1Jn 5:14**  And this is the boldness that we have in Him, that if we ask whatever according to His desire, He hears us.

**1Jn 5:15**  And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

This passage is about knowing that we can expect to get answers for the things we ask for because it’s the will of the Father to all them that believe, however all those who believe should also be doing the will of the Father, i.e. the Torah (John 15:7; 1 John 3:22).

**1Jn 5:16** If anyone sees his brother sinning a sin, not unto death, he shall ask, and **He shall give him life for those not sinning unto death**. There is a sin unto death. I do not say that he should pray about that.

**1Jn 5:17**  **All unrighteousness is sin**, and there is a sin not unto death.

**1Jn 5:18**  We know that everyone having been born of Elohim **does not sin**, but the one having been born of Elohim **guards himself**, and the wicked one does not touch him.

This is an interesting statement because we know that the Scripture says that sin is the transgression of the law and that the wages of sin is death. However, here John says that there’s a sin that does not lead.

We know that there is one sin that is unforgivable, and that sin is blasphemy of the Set

-Apart Spirit (Matthew 12:31), which contextually seems to refer to denying the power thereof, but more likely refers to the denial of the Spirit’s work in us (i.e. cause us to walk in obedience to the law - Ezekiel 36:27).

In the Torah there are commands which, if you violate them (sin), make you unclean but are not penalized by death. However, willful disobedience of any command of Torah is rebellion which does lead to death.

It seems clear that what John is referring to here is the fact that we as believers do not intentionally violate the Torah (sin) but if someone does unintentionally we should pray to the Father for them and if the send in which they committed is not one that requires death He will forgive that brother’s sin because of our prayer.

For example, it is a sin (violation of Torah) to eat anything that is unclean, such as pork. The penalty for eating unclean meats is to be unclean until evening and a washing. If a person refuses to wash and be unclean until evening he is in rebellion, which is a sin that leads to death.

If I, as a brother, see another brother eat what is unclean unintentionally than I can pray for that brother and the father will forgive him because of my prayer. However if the brother willfully eats what is unclean and that is rebellion, send it leads to death.

Generally speaking, all willful disobedience to the Torah is rebellion and leads to death. However, the favor of YHWH is extended to those who have placed their trust in Yahushua and obey the Torah with all the heart, mind and strength but stumble along the way.

The that the determining factor in determining whether we are condemned for violating the Torah after we believed in Messiah is not the violation itself what the intent of our heart was at the time. If we did not intend to violate the Torah but do, His grace will be extended us when we confess our sin and sincerity.

If however, it was a willful choice to violate the Torah then we have trampled underfoot the sacrifice of Messiah and treated the blood of the covenant, by which we were set apart, as if it were a common thing, we have insulted the Spirit of grace (Hebrews 10:26-31).

Verse 18 goes on to say that the one born of Elohim **guards himself** and the wicked one has no power over him. Scripturally, when we are told to guard ourselves is a reference to not turning away from obeying the Torah least bad things happen to us.

**Deu 4:5**  “See, I have taught you laws and right-rulings, as יהוה my Elohim commanded me, to do thus in the land which you go to possess.

**Deu 4:6**  “And **you shall guard and do them**, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’

**Deu 4:7**  “For what great nation is there which has Elohim so near to it, as יהוה our Elohim is to us,

whenever we call on Him?

**Deu 4:8**  “And what great nation is there that has such laws and righteous right-rulings like all this Torah which I set before you this day?

**Deu 4:9**  “Only**, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart** all the days of your life. And **you shall make them known to your children and your grandchildren.**

We guard ourselves, and our lives, by diligently keeping the Torah of YHWH for this is the only way to keep Satan at bay.

**Jas 4:7**  So then **subject yourselves to Elohim**. Resist the devil and he shall flee from you.

To submit yourselves to Elohim is to you subject yourself to the Torah. Remember that Romans 8:7 says that the mind of the flesh “**DOES NOT SUBJECT ITSELF TO THE TORAH!”**

If the mind of the flesh does not subject itself to the Torah then by obvious contrast the spirit **DOES SUBJECT ITSELF TO THE TORAH,** which is how you resist the devil and make him flee.

**1Jn 5:19**  We know that we are of Elohim, and **all the world lies in the wicked one**.

**1Jn 5:20**  And we know that the Son of Elohim has come and has given us an understanding, so that we might know the true One. And we are in the true One, in His Son יהושע Messiah. This is the true Elohim and everlasting life.

**1Jn 5:21**  Little children, keep yourselves from idols. Aměn.

**ALL** lies are of the wicked one! So if you hear a teacher say something that is contrary to what YHWH has said, whether from the Tanak or from the Messianic Writings, that teacher is not speaking by the influence of the Spirit of YHWH but by the influence of the evil spirit, Satan.

Yahushua has come to give us the true understanding of the not desires of the Father both by word and deed. We know that He kept the entire Torah and we are commanded to walk as he walked. So it is the Fathers desire that we not only believe in Yahushua but that we live like Yahushua lived because Yahushua is the only true authority through which we get eternal life.

Last thing John says to us here is to avoid idolatry. Unfortunately, the Christian Church’s entire mode of serving Elohim is founded in pagan idol worship, which Paul calls the worship of demons.

**Co 10:18**  Look at Yisra’ěl after the flesh: Are not those who eat of the slaughterings sharers in the slaughter-place?

**1Co 10:19**  What then do I say? That an idol is of any *value*? Or that which is slaughtered to idols is of any *value*?

**1Co 10:20**  No, **but what the nations slaughter they slaughter to demons** and not to Elohim, and I do not wish you to become sharers with demons. (Lev 17:7; Deut 32:17).

**1Co 10:21**  **You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.**

**1Co 10:22**  Do we provoke the Master to jealousy? Are we stronger than He?

We are not able to serve YHWH in the same way pagan religions do or ever have served the idols they call gods.

Deu 12:30  guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’

**Deu 12:31**  “Do not do so to יהוה your Elohim, for every abomination which יהוה hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

Deu 12:32  “All the words I am commanding you, guard to do it – do not add to it nor take away from it.

Read the following passages in support of verse 31: Deut 18:9; Lev 18:3; Jer 10:2; Eph 4:17 and 1Pe 4:3.

Read the following passages in support of verse 32: Deut 4:2; Pro 30:6; Ecc 3:14 and Rev 22:18-19.

When it comes down to it John is saying the same exact thing that the Messiah said, that James said, that Peter said and even what Paul said. It is a requirement those who claim Yahushua as the Messiah that not only should we believe in Him but that we should walk in obedience to Torah just as He did and we are to do it in an attitude of love for one another.

As I’ve shown you John, is the preeminent Torah teacher in the Messianic Scripture, second only to Messiah. The next most prominent Torah teacher in the Scripture after John is Paul, but will have to get to that in another teaching.

**2 John**

John second letter is to a sister in the faith named Kuria who had a small gathering of believers in her home.

**2Jn 1:1**  The elder, to a chosen Kuria and her children, whom I love in truth, and not only I, but also all those who have known the truth,

**2Jn 1:2**  because of the truth which stays in us and shall be with us forever:

**2Jn 1:3**  Favour, compassion, peace be with you from Elohim the Father, and from the Master יהושע Messiah, the Son of the Father, in truth and love.

This is John’s greeting but it’s as a couple interesting things and is something he said before. He speaks of loving Kuria and her children in truth, which is a loaded phrase because it refers to more than just sincerity but A sincerity based in the faith of Yahushua and obedience to the Torah.

He goes on to say that others also loved them and that these others know the truth because the truth stays in them. Here again we must remember that in John 14:6 Messiah refers to Himself as the Truth and He says again in John 17:17, it is part of the Father, that the Word is Truth.

It is this truth that remains in believers if we have faith in Yahushua Messiah and obey the Torah. Messiah Himself said that part of staying in Him was guarding His commands (John 15:10) and that everything He spoke came from the Father (John 14:24).

Furthermore, John said that if we say we know Him but don’t keep His commands we are a liar but if keep His commands His love is perfected in us (1 John 2:4-5).

Lastly, John tells us that the one who says he loves Elohim but hates his brother is a liar (1 John 4:20). So to love someone in truth all these elements have to be together in us.

**Jn 1:4**  I rejoiced greatly because I found some of your children **walking in truth, as we received a command from the Father.**

Here we go, John couldn’t be any clearer than that. He found these brethren walking in the truth which we receive from the Father. This is a clear and unadulterated reference to obeying the Torah.

The very fact that this says walking in the truth and there’s only one standard of truth ever given that we should walk in makes it pretty clear. Psalms 119:142 says that the yacht righteousness of YHWH is forever and that is Torah is truth.

Now we know that it is also the Father’s will that we believe in the death, burial and resurrection of Yahushua Messiah because it’s only through Him that the sins of our past can be forgiven. But once we have believed in Yahushua Messiah to be justified from death the Father requires us to walk in the justification of the Torah (Romans 2:13).

**Eph 2:8** For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim,

**Eph 2:9**  it is not by works, so that no one should boast.

**Eph 2:10** For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them.

Most Christians can quote the first two verses quoted here but they always seem to forget verse 10. Verses 8 and 9 clearly show that we are saved by the grace of YHWH through our faith in Yahushua Messiah and not by any works.

But, verse ten says that we are His workmanship, created in Yahushua Messiah unto good works. The word “workmanship” means a product that is made and what the Father made us through the work of Yahushua Messiah, was into a new creature (man).

**2Co 5:17**  Therefore, if anyone is in Messiah, he is a renewed creature – the **old *matters* have passed away, see, all *matters* have become renewed!**

**Eph 4:24**  and that you put on the renewed man which was created according to Elohim, **in righteousness and set-apartness of the truth.**

**Col 3:9**  Do not lie to each other, since you have put **off the old man with his practices**,

**Col 3:10**  and have **put on the new one who is renewed in knowledge according to the likeness of Him who created him**,

This new creature that we become in Yahushua Messiah is supposed to be righteous and set apart according to the truth (Messiah and Torah). We are supposed to of put off the old man and stop behaving in disobedience to the Torah and put on the new man in knowledge so that we can be more like Him (Torah obedience).

Verse 10 says one more interesting thing, it says of who created in Yahushua Messiah unto good works that Elohim “prepared beforehand that we should walk in them”. What’s standard of good works did YHWH prepare for His people to walk in before He sent Messiah to pay the price for sin? Uh, duh, the Torah of course!

**2Jn 1:5**  And now I ask you, Kuria, not as though I wrote a fresh command to you, but that **which we have had from the beginning: that we love one another**.

**2Jn 1:6**  And this is the love, **that we walk according to His commands**. This is the command, that as you have heard from the beginning, **you should walk in it**.

**2Jn 1:7**  Because many who are leading astray went out into the world who do not confess יהושע Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah.

Do you see this? The command we had at the beginning was that we love one another, which is written in Leviticus 19:18. Then he goes on to explain what this love is, it is walking according to the Torah.

In this context John goes on to say that those who are leading astray, who are anti-Messiah, are those that deny that Yahushua came in the flesh. Right here John is equating denying Messiah came in the flesh with walking in disobedience. And he is going to say it again.

**2Jn 1:8**  See to yourselves, that **we do not lose what we worked for**, but that we might receive a **complete reward**.

**2Jn 1:9**  Everyone who is **transgressing** and not staying in the teaching of Messiah does not possess Elohim. The one who stays in the teaching of Messiah possesses both the Father and the Son.

**2Jn 1:10**  If anyone comes to you and does not bring this teaching, do not receive him into your house nor greet him,

**2Jn 1:11**  for he who greets him shares in his wicked works.

If once were saved we are saved forever what is he warning us not to lose? Of course is referring to our reward but the phrase complete reward is the most interesting thing. It’s suggest that what we have received so far is not the complete reward and that there’s something left for us to do to achieve it.

In verse 9 dimensions transgressing, as in transgressing the Torah, which is sin. Go back to Hebrews 6:4-8 and 10:26-31 and you’ll see pretty clearly what the consequences of turning away from the truth and willfully disobeying the Torah get you.

The one the stays in the teaching of Messiah, who was a Torah teacher both in word and deed, has both the Father and the Son in him (John 14:23).

We are told anybody that teaches you to turn away from the teachings of Yahushua is to be turned away and were not to let him in our house or even to greet them as if we do we take part in his wicked works. Why?

As if we are considered numbers of the body in good standing and we receive one who we know is teaching error and let them do it our good standing in the body validates the false teaching.

**2Jn 1:12**  Having much to write to you, I did not wish to do so with paper and ink, but I expect to come to you and speak face to face, so that our joy might be complete.

**2Jn 1:13**  The children of your chosen sister greet you. Aměn.

**3 John**

This letter is to a brother named Gaios in the brother and with him.

**3Jn 1:1**  The elder, to the beloved Gaios, whom I love in truth:

**3Jn 1:2**  Beloved ones, I pray for you to **do well in every way**, and be in health, as your life is doing well.

**3Jn 1:3**  For I rejoiced greatly when brothers came and witnessed **of the truth in you, as you walk in the truth.**

**3Jn 1:4**  I have no greater joy than to hear of my children **walking in truth**.

Once again, to be walking in the truth is to be walking in obedience to the Torah through faith of Yahushua Messiah. His admonition to do well in every way is a Hebrew expression to obey the Torah of YHWH.

The visiting brothers that had came to Gaios his house solved the truth in the brothers there because they were walking in the truth, i.e. Torah.

**3Jn 1:5**  Beloved ones, you are **acting trustworthily** in whatever you do for the brothers and for strangers,

**3Jn 1:6**  who have borne witness of your love before the assembly. If you send them forward **worthily of Elohim**, you shall do well,

**3Jn 1:7**  because they went out for the sake of the Name, receiving naught from the nations.

**3Jn 1:8**  Therefore we ought to receive such, so that we become fellow workers for the truth.

These two highlighted phrases; “acting trustworthily” and “worthily of Elohim” are references to a certain behavior pattern that is consistent with the Torah, namely, hospitable. One of the huge attitudes expressed by all the fathers of the faith is that of hospitality and to be inhospitable is a grievous insult to Elohim.

John here suggest that by being hospitable to those who come to do ministry makes us ministers of the same truth that goes forth from them.

**3Jn 1:9**  I wrote to the assembly, but Diotrephes, who loves to be the first among them, **does not receive us**.

**3Jn 1:10**  So if I come, I shall call to mind his works which he does, babbling against us with wicked words. And not satisfied with that, **he himself does not receive the brothers, and forbids those who wish to, putting them out of the assembly.**

**3Jn 1:11**  Beloved ones, **do not imitate the evil, but the good**. The one who is doing good is of Elohim, but **he who is doing evil has not seen Elohim**..

**3Jn 1:12**  Demetrios has a good witness from all, **and from the truth itself**. And we also bear witness, and you know that our witness is true.

John confirms what I said about the verse above by speaking of the example of one Diotrephes who is not hospitable because he doesn’t receive a brother and nor will he allow anyone else to on fear of being kicked out of the assembly. Who does this knucklehead think he is?

Not only is John tell the congregation about this knucklehead but he recommends another man named Demetrios saying that he is a good witness from not only the people but from the truth itself. This of course is the evidence of his obedience to the Torah before the people which would make him an excellent leader, which is probably what John suggesting in so many words.

**3Jn 1:13**  I had much to write, but I do not wish to write to you with pen and ink,

**3Jn 1:14**  but I expect to see you shortly, and we shall speak face to face. Peace to you. The friends greet you. Greet the friends by name.

Well, John is pretty straightforward in what he expects from his listeners. He expects them to keep the of Yahushua Messiah while walking in commands of YHWH (Torah) and an attitude of love and hospitality.

If I’m not mistaken, at the same way Abraham was and Isaac and Jacob and Joseph and Moses and Joshua etc., etc., etc., oh, and Messiah too, as well as Peter and James and John and Paul etc., etc., etc., there might be something we are supposed to learn from that.

All the Scripture can be summed up in one statement: “Trust in Yahweh through faith in his son Yahushua Messiah, obeying His Torah with all your heart and mind and strength, in an attitude of love for Him and for all men!”

Shalom.